THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS. "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

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THE INDEPENDENT.

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☞ ADVERTISEMENTS.—Seventy-five cents for 16 lines for the first insertion, and fifty cents for each subsequent insertion.

TO AGENTS.—With a view of extending the circulation of *The Independent*, we are desirous of obtaining, immediately, the services of three or four suitable canvassing agents, to whom good encouragement will be given.

TO OUR FRIENDS.—As it will be impossible for us to send agents to any very considerable portion of the wide field which is open, we would thank our friends to undertake voluntary agencies in their own churches, and send us the result of their efforts. The reduction made in the price of the paper, and the increased value we hope to give to it, ought to secure a large addition to our subscription list for the coming volume.

THE EDITORS TO THE PUBLIC.

The undersigned are alone responsible for the character and sentiments of *The Independent*. They have competent assistance in the departments of news and correspondence, and the Journal is established on an adequate pecuniary basis.

LEONARD BACON.
JOS. P. THOMPSON.
R. S. STORRS, Jun.

Domestic Correspondence.

For the Independent.

THE "OLD COLONY."

LAND OF THE PILGRIMS' NOV., 1849.

MESSRS. EDITORS:—Having heretofore given some account of the religious and ecclesiastical views and practice of the "Land of the Fathers," I propose to give some further account of this kernel of our great empire, emphatically called the "Old Colony."

It will be remembered that the chartered limits of the Company of the Mayflower and their descendants included the counties of Plymouth, Barnstable and Bristol, exclusive of the town of Hingham, and including the town of Cohasset, and since incorporated with Massachusetts by a new charter in 1692, which put an end to our seventy two years of independent colonial existence. Our whole territory does not exceed seventeen hundred square miles; but there are people, and advantages, and institutions here of considerable interest to the inquiring mind. On this small territory are about one hundred and fifty thousand souls, living in one city and fifty incorporated towns, divided into 700 school districts, in which are as many public school-houses, besides more than 100 private schools. Within our limits more than one hundred churches, strictly Congregational, have been planted, and I think not one has been "plucked up." There are also nearly half as many Baptist churches, which agree with us in their faith and order, except in the matter of baptism: also in the commercial and manufacturing places are considerable numbers of Roman Catholic and Episcopalian (but no Presbyterian) churches, and a few others of different denominations. We had no *schism* until our union with Massachusetts. Her *laws* were too stringent, compelling every body to pay for the support of the established ministry, excepting those who were conscientiously of the Baptist denomination, that multitudes who could not conscientiously pay the tax attached themselves to the Baptist congregations. The leading ministers of that colony considered the denial of infant baptism so great a sin, that the strict communion now held by the Baptists was at first forced upon them, and it is now difficult to persuade them to open their table, as do their brethren in England. I see no lack of brotherly love between us and them, except this strict-communion, which we regret but do not censure.

As to other things, here is an amazing extent of sea-coast, from Mount Hope, around the Cape, by Buzzard's Bay and Barnstable Bay, to Boston Harbor; indented with many of the best of harbors, and dotted with villages. Two hundred and fifty whale ships "vex every sea" and every ocean from the Arctic to the Antarctic; and our cod, mackerel, lobster and oyster fishing is upon all the banks and shoals, to the Bay of Chaleur. This territory is so well watered *within*, that I can scarcely name a town in which there is not a manufacturing establishment. Here are some of them: The Pawtucket or Blackstone, the Patuxet at Plymouth, the Channel at Taunton and Bridgewater, the Nemasket in Middleborough, the Agawam, Weweantit, and Wankinquaw in Wareham, the Acushinet in New Bedford, the North and South Rivers in the north part of the colony, and the Tippacandocut in Carver. On these streams there are 100 manufactories in iron, and 74 cotton and woolen mills: 25 millions of pounds of nails made in one year! *Fall River* also works large and numerous manufactories. Still the great body of the people are *farmers*. We have county agricultural societies, fairs and cattle shows, and distribute thousands in premiums. The farm of Mr. Webster in Marshfield will compare well in extent and production with any in New England. We raise 20,000 sheep, as many swine, and double that number of neat cattle: a million bushels of corn and grain, as many of vegetables; a million pounds of cheese and half as many of butter. There are also large glass works, salt works, candle works, machine shops, producing several millions, and more than 50 other kinds of manufactories; also 113 miles of railroad, completing the great facilities of business, and the encouragement of enterprise in this ancient colony. Are they not improved? Think of 250 whale ships, equal to those of all the rest of the world; only one branch of our industry. We give ship masters and ship owners and merchants in abundance to the metropolis; judges, governors, and senators to the General Court and to Congress. Our four court-houses are of granite or brick, spacious, and of good architecture; our jails of granite, and few inmates; our churches rebuilt in modern style, and our school-houses remodeled under the advice of the Board of Education.

Some of the *places* of interest in the "Old Colony" are Plymouth (Patuxet), where is the Hill of Pilgrim Burial, and the *Rock*; the Pilgrim Hall, of granite, containing the curiosities of ancient days, and a picture of The Landing, by Mr. Sargent, covering almost a whole side of the Hall; also the *first* Church, recently rebuilt, and others since established; Pawkanokit, the seat of Massasoit, the Pilgrims' friend, and afterward of Annawan, their enemy; *Mont Haup*, the seat of Philip, king of the Wamponaogs, who led the war of 1675 against both the Pilgrims and the Puritans; Pocasett, the seat of the great queen of Pocassett, who loved the English—Awashonks; Nemasket and Sowampset, the great inland fishing and watering places held by Tispaquin, the king or sachem of what is now Middleborough; Nauset, where our fathers took the hidden corn of the tribe of Tisquantum, which, however, they afterward paid for; Mattakeeset, (Duxborough or Captain's Hill), where lived the captain of the Mayflower's company, Miles Standish; Missaucatucket, now Marshfield, the seat of Governor Winslow, and the great homestead of fifteen hundred acres, now owned and improved by Mr. Webster. The story of our fathers is now pretty well known, and these and other localities are covered with the recollection of their names and families, and their adventures and sufferings, their prayers and their praises, which give them even a greater charm than the romantic scenes which Sir Walter Scott has engrossed upon the mountains, and hills, and heather, and the old castles of Scotland, and which have given them an interest to readers and visitors unfelt before.

The "Old Colony" has furnished examples of statesmanship, of sound literary and religious character also, which it is not my present purpose to mention. I may, however, say, that we have full and satisfactory evidence of high literary attainments, and strong and vigorous intellect, and sound and unerring judgment, as well as hardy adventure and patience in suffering, in the persons of Governors Bradford and Winslow, which, taking into view their strong unshaken faith as Christians, it will be very difficult to match by any examples to be found in history. Perhaps Governor Winthrop, of the Puritans, approaches nearer to them than any other man. There was for a long time no *press* to tell the story of their ministry and their church.* Roger Williams and President Chaurce, for a time, ministered to the first church; and the records of all the churches in the seventeenth century show that they kept the faith and order of the Leyden church. During the eighteenth century, we know their ministers were learned and orthodox, and the state of the churches showed that they "knew in whom they believed," and they well sustained the Congregational platform. We remember Dr. Robbins, of the first church, full of faith and charity, eloquent and valiant for the truth, exhorting all to stand fast in the liberty of the Gospel, an example to the whole colonial ministry,—who closed his labors with that century. We remember *Niles*, "the strong man armed," standing like a giant against every attack of the enemy, "reasoning down" the heretic and the infidel, cheering the good man on his way, and delivering him from all spiritual oppression: Everett, Cotton, the two Shaws, and perhaps above the rest, the two *Thachers*, father and son, whose people so universally "witnessed a good confession," and whose able, and orthodox, and successful ministry has been written for our edification, and whose church records for fifty years show that they watched well for the independence of the churches. One there was who "seemed to run well," but who became possessed with a *spirit of high church*, read John Cotton's Keys, and solemnly *vetoed* the church's choice of a deacon, who, nevertheless, accepted the office, brought his action for the church property, and when the minister (Mr. Avery, of Wrentham) testified to his *veto*, our highest court decided that no such thing belonged to a Congregational pastor, no such power existed to control our churches; the deacon maintained his action, and the pastor was dismissed from his office. He was *among* us, but was not *of* us. This was in 1795.

Of our pastors at the present day it is sufficient to say, that there are among them "standard bearers," and that we do not perceive that any standard is "lowered." Our churches, *although at present* but a few "drops of mercy are thrown on our Zion," and no great revivals are experienced, yet have heretofore and recently been copiously refreshed with these heavenly rains, and the professors are firm to their posts and awake to their duty, of which I think the *Herald* and *Home Missionary* give some evidence. We are no bigots, we expect progress in religious truth, and that this is to be made by "searching the Scriptures." We are not afraid of metaphysicians, but we expect the theologian will reason out of the Bible, and not perplex us with scholastic distinctions. We were not surprised or nonplussed by the theology of Hopkins or Emmons, nor were we too indolent to examine the deep thoughts of Edwards. We were not so nailed to the creed but that we could perceive that these divines had caused bright light to shine upon revelation, which itself, we think, will shine "brighter and brighter to the perfect day." I know not a minister or professor in these churches who can be called *high church* in his ecclesiastical sentiments, although we have a few neighbors who talk of "troubled seas" and "floating islands," and would seem to prefer, if they could attain to it, an aristocracy and even an elective monarchy to the true Congregational democracy. We fear that Rev. Mr. Kirk spoke too near the truth in his sermon at a recent ordination, when he said, "a ministerial despotism is the most horrible of all despotisms;" and we fear the matter is not much improved by dividing this absolute power among a chosen few.

I may have seemed to be eulogistic: such is not my intention. I hold myself responsible for these facts, knowing them to be true, as I do. I will add one word: my own house is hospitable; open to all the brethren. The houses of this Fatherland are not wigwams or Mexican mud ranchos. Any gentleman or stranger, wearied on his way, need not *select*, need not fear to call at the first house: he will find shelter from the cold and "pitiless storm," a clean room, and such refreshments as every good man will give thanks to God for when he receives them. From Race Point to Blackstone it is repeated, "Do faithfully whatsoever thou doest to the brethren and to strangers, whom if thou bring forward on their journey after a godly sort, thou shalt do well."

A DESCENDANT OF THE PILGRIMS.

* The name of *Brewster*, the Patriarch of the Pilgrims, is coëxtensive with the fame of their enterprise. The care of the emigrating church was commended to him by Robinson. He had been educated at the university; his learning and his library were very respectable, and he was eminent for piety. "His discourses were discriminating, yet pathetic, and his government resolute, yet conciliatory, and many were converted by his ministry: he died in 1644, aged 84."—*Al. Bio. Dic.*

NOTES.

1. The locality where the Pilgrims found the great basket of maize or Indian corn, which divine Providence seemed to have shown them to supply their necessities, and for which they paid the natives afterward to their satisfaction, and where also one of the stray lads of the Mayflower's company was found, was Nauset, now Eastham, Barnstable county, and the sachem of the place was Aspinet or Aupinaw, and Tisquantum was the Pilgrims' guide to the place of the great sachem's wigwam.

2. "Sowampset" (pronounced by the Indians "Hasowampset," i. e. with an aspirate), now the first of inland watering places, but formerly the occasional hunting and fishing place of the king or great sachem of the Wamponaogs, is at a lake, or large pond, where his Sannops murdered Sausamon, the friend of the English, and concealed him under the ice, which was the immediate cause of the bloody Indian War of 1675. This place is in the town of Middleborough, the half-way place between the seat of the Pilgrims and that of their friend Massasoit, and the stopping place over night when Winslow and Hampden went to the relief of their sick friend and ally.

3. The following note from Hutchinson's History of Massachusetts should be remembered always in justice to our Pilgrim Fathers: "However rigid the Plymouth colonists were in their first separation, they never discovered that persecuting spirit which was seen in Massachusetts. Some of the Quakers fled from them to Plymouth bounds, and probably saved their lives. The Baptists were still more favorably received, the town of Swansey being principally settled by refugees from Massachusetts."

4. They were much more successful in evangelizing the Indians than were their Puritan neighbors. "In 1685, Governor Hinkley, of Plymouth colony, gave an official account of the Praying Indians in the colony, and they numbered 1439, besides boys and girls under 12 years of age which he thought amounted to three times that number."—1 Hutch. 313. It will be remembered that a pestilence had prevailed to such an extent that the adults were far less numerous than the children.

At this time there was but one church in Massachusetts where the ordinances were administered (Mr. Elliot's, at Narick), and four assemblies for worship: while in the Plymouth colony there were six churches in which the ordinances were administered, under the supervision of Rev. Mr. Treat, of Eastham (another Elliott), besides sixteen worshiping assemblies. There were also three churches in the town of Middleborough (Indian churches), one at Swampset, one at Titicut, one at Nemasket: ninety-five members in all. (See 1 Hutch. 157 et passim.)

FROM OUR IOWA CORRESPONDENT.

DUBUQUE, IOWA, Nov. 26, 1849.

To the Editors of the Independent:

GENTS:—I have been endeavoring for some time past to get accurate statistics of the ministers and churches of the different evangelical denominations in this State. The result I will give you, and I think it is essentially correct. The *Episcopalians* are the least numerous sect. This State and Wisconsin form the diocese of the missionary bishop Kemper. There are five or six churches of this denomination, mostly very small, and there are four ministers in this State. They are found only in the larger towns, and are seldom or never seen on the frontiers. The Episcopal service, originally adapted to lofty cathedrals, and requiring the pealing organ and the deep and heavy response of a numerous congregation to give it effect, seems out of place in new settlements, and when performed in log cabins. I cannot but think the apostles would have found themselves seriously hampered in their operations had they been tied down to these forms. Still, if our friends of that denomination prefer that service, I would be the last to interfere with their enjoyment of their privileges. I only give my impressions, and speak of the incongruity that seems so apparent to me between the system and the circumstances of a new country as I have become personally acquainted with it.

As the Episcopalians are the smallest of the tribes of our Israel, so the *Episcopal Methodists* are the largest, and their system, *in some respects*, is the best adapted to new settlements. They have 56 circuit and stationed ministers laboring in this State. Most of them are men of limited education, but zealous, self-denying, persevering and hardy, and well adapted to act as pioneers in the cause of Christ. One of our secular editors says of them:

"Few of them have passed the meridian of life, only two or three have reached half a century, and one of these holds a superannuated relation. Over this vast, new and thriving State these energetic men itinerate. Several of them are men of distinguished ability, and there is a growing efficiency and moral power that argues well for the future religious prosperity and welfare of all who come within the reach of this powerful influence and agency for good."

I think they err in putting men into the ministry of too little Christian experience, and too little literary and theological acquirements. You are aware that they recognize three orders in the ministry. Candidates who have "gifts and graces" are admitted on probation, and if after two years they pass satisfactory examinations in theology and literature, in the opinion of Conference, and prove to be useful, they are ordained deacons, and after two years more, Presbyters. The Iowa Conference met at Fort Madison recently. Bishop Janes presided. The Committee on Education reported favorably in regard to receiving Mount Pleasant College under the care of Conference, and persons were appointed to perfect the arrangement. Bishop Hamline will preside at the Conference next year.

The *Baptists* in this State are not very numerous. They have 41 churches, and 20 ministers actually engaged in the work of preaching, and two or three employed in other departments of religious effort. The majority of their ministers are better educated than those of the Methodists, though some of them are of very limited attainments. A few are thoroughly educated. They adhere very tenaciously to their close communion views, and this is a serious hindrance to their advance and usefulness. The Campbellite error affects them in the West, and absorbs many who would otherwise be drawn under their influence, on account of their views of the mode and subjects of baptism, and frequently detaches their members from them. It is hard for a Baptist to contend with this form of error. There are excellent and useful ministers and members in the Baptist denomination in this State, and they are doing a work with a certain class which others perhaps could not so well reach.

The Old School Presbyterians have, as near as I can ascertain, 28 churches (several of them very small), embracing about 700 members, and about 10 ministers actually employed. There are several others engaged in teaching, and without charge.

The New School Presbyterians had in the summer 12 churches, about 330 members, and 9 ministers, one of whom was, however, about to leave the State, and another to remove his ecclesiastical relation to another body.

The *Congregationalists*, as I have before informed you, had in June 41 churches, 31 ordained ministers, and 5 licentiates. There has been an increase since.

Besides these denominations there are a few *Protestant Methodists*. There are some *Campbellites*, though not a large number. There is a large settlement of *Mormons* in the south-western corner of the State, on the Missouri river. The *Romanists* are numerous in this vicinity, but not in the State at large.

Respectfully yours, J. C. H.

For the Independent.

ON THE PREACHING REQUIRED AT THE PRESENT TIME.—No. 3.

It is believed that if preaching were more independent, or more bold, it would do more good. This is a quality that is very conspicuous in the apostles and their immediate successors. They had a deep consciousness that the Gospel which they preached was not of man; that they had not received it of man, but from the high court of heaven; and that, therefore, they were not accountable to man, either for its matter or for the manner of its delivery. They knew it was contained in their instructions: "Preach the preaching that I bid thee." "Hear the word from my mouth and give them warning from me. When I say to the wicked, thou shalt surely die, and thou givest him not warning; the same wicked man shall die in his iniquity, but his blood will I require at thy hand." They had a deep consciousness of the vital importance of the truths they were commissioned to utter, and they put them forth fearlessly on all occasions, whether men would hear or forbear. In Iconium, it is said, that Paul and Barnabas went into the temple and *so* spake that a great multitude both of the Jews and of the Greeks believed. Here reference is manifestly had, not merely to what was said, but to the *manner* of saying it. The context informs us what that manner was. A little before the words it says Paul and Barnabas waxed bold. And shortly after adds: "Long time, therefore, abode they speaking boldly in the Lord who gave testimony unto the word of his grace." And when Paul had approached the boundary of his earthly existence, and knew that he was soon to give up his account, the thought that he had spoken *boldly* in the name of the Lord Jesus as he ought to speak, gave him unutterable joy.

It is true, they were not supported by salaries as most ministers now are, but ministered to their necessities with their own hands, and were therefore under no obstructions of a pecuniary nature. But if the laborer is *worthy* of his hire; if he is God's ambassador and not the ambassador of man; and if the messages which he comes to deliver are as important as ever; ought he not to be above that fear of man that bringeth a snare? Ought he to flinch from the utterance of those words which once wrought reformation in a royal offender: "Thou art the man"? Ought he to dilute those doctrines that exalt God and abase man with human fancies and worldly wisdom, till the Lord God of Elijah is excluded from them? Is he to blunt the keen edge of truth with that cumbrous verbiage and that tedious circumlocution which would lead one to suppose he had received the exhortation of the poet:

"Explain upon a thing till all men *doubt* it,
And talk *about* it, goddess, and *about* it."

Translated for "The Independent" from Prof. Tholuck's "Anzeiger" for November.

SIGNS OF THE TIMES IN GERMANY.

(CONCLUDED.)

THE INTERIOR MISSION OF THE GERMAN CHURCH.

[We were sorry to be obliged to divide this valuable article, the first part of which was published last week. It is a review of "A Memorial to the German Nation," by J. H. Wichern. The reviewer develops this "Interior Mission" as the great remedial effort which Christianity is to put forth among all nations. He then explains its operation in the several spheres of influence, civil, ecclesiastical and social. In describing its effect on the condition of the Church, he refers to what has been done in England in the distribution of Bibles and tracts, and asks where Germany has any such labors and fruits to show. He then proceeds:]

But the influence of the press alone will never reach the object. The spoken word, the Christian love which itinerates, seeks out, rebukes, exhorts, must come in to its help. The Gospel must be proclaimed from the house-tops. Street preachers, traveling preachers, must go through the length and breadth of the land. They will do great good. The strangeness of the thing in our country must not frighten us. England has them. America also. If we do not lay both hands to the work we shall see stranger things than these. In Saxony, Pastor Brennecke has commenced the work. In Stettin, candidate Schwenkert has preached to the laborers on the ramparts. They did not kill him, did not even mock him, but heard him with earnest attention, and begged him to come again.—Chapels must be built, assistant clergy appointed for the larger parishes. The Pastoral Help Society of Berlin is not sustained as it should be by believing Christians in Germany. Missionaries must visit the neglected Protestants scattered in Catholic communities—*e. g.*, in Upper Bavaria. A single London Society has within ten years built fifty churches, each worth fifty thousand dollars. And how many churches in Germany stand unused, or misused as magazines and the like!

Third, *in the social sphere*. The social relations must be penetrated anew by the Holy Spirit. Family, property, labor, these are the three points around which revolve the social questions of the present time, and at each there is a jar. We have rich and poor; and it is a heavy curse upon our nation that the rich weigh themselves and the poor in gold balances. Wealth and so-called refinement are no barriers against the corruption of domestic virtue. It can only hide the rent with gold paper. It is not wealth in itself which excites the ill-will of the communists; but the low, vile, self-seeking avarice with which it is associated. There is a twofold communism, the one holy, the other devilish. The holy comes down from above. It dispenses life and love. This is its very nature. Its members know that they are but God's visible hand. This communism, known to believers from the example of the primitive living Church, must pervade our churches. The hellish communism reaches up from beneath. It is like the craken, or sea polypus, which stretches up its arms from the depths of the ocean to embrace and draw down whole ships. If that holy communism grows not to full life among us, this monster will draw down more than whole ships. Germania's ancient glory and civilization, on which the Church has built for more than a thousand years, will go down into the abyss. Awakened churches in our great cities should organize themselves into benevolent associations, subdivided in branches to meet all the specific forms of want, misery, and sin, the rescue of neglected and orphan children, the establishment of charity schools, the reformation of the intemperate, &c. Thus, by the concerted and earnest action of Christians, a missionary net should be spread over entire cities.—An essential idea of all those efforts which respect the poor, that on which their entire efficiency depends, is the voluntary mingling of the rich with the poor as self-sacrificing benefactors, as sympathizing friends. It is not enough to employ persons for pay in this labor of love. Those who give money merely, do not give what is most needed. They must give themselves. It is only by this personal union between the rich and the poor that the former can become the real benefactors of their degraded brethren; because only thus can they displace prejudices and impart the moral and religious influence of their own characters. Christians holding the highest positions in society must count it an honor thus to serve the Lord.—As one important means of raising the poor, he recommends Christian associations for the purpose of furnishing to the destitute the means by which they may help themselves. As another, Christian associations formed of employers and employed, in all the departments of industry—the great manufacturers with their operatives, the masters with their journeymen. The trade or occupation, whatever it may be, must be the bond of union. A little more money or education must not be the title of admission, but the common connection with their calling. Brought into these near relations, one envies not, fears not the other. Thus would arise a kind of Christian *guild*, a *grouping* of the different branches of labor. For the improvement of apprentices, schools must be founded; Young Men's Unions for the journeymen.

Organization of the Interior Mission.—The starting point is found in the bosom of the Church. It is not, however, necessarily connected with the clergy. It is an activity of the *priestly people*; and such are all living Christians. Where the pastor is from the beginning a fellow laborer in the work, there alone can it reach its full and healthy comprehensiveness. If he is not so, it must be conducted with great caution, that the Church be not disturbed and shattered by divisions and sectarism. The ecclesiastical polity, as such, has nothing to do with this effort. Its officers are only so far related to the Interior Mission as they are themselves impelled by the spirit of redeeming love. The elements of this missionary work are found already in the efforts of individual Christians in single paths of benevolence. Such laborers, of whom there are already a host, must unite in voluntary associations. From these will grow parochial, city, provincial, and finally national church unions. The finishing step will be the extension of these efforts beyond the bounds of Germany and of the national church. The Interior Mission will then take its quiet course through all the political and ecclesiastical limits of Fatherland; will overstep these eastward and westward; will work on this side and that side of the sea; building here and there temples of faith, and marking its way by deeds of mercy which will flow back in thanks and blessings upon the evangelical church of Fatherland. This universal missionary activity would find its organ in a National Church Missionary Union. This perhaps is the knot in which all the evangelical fractions may at length be bound together in unity. GLORIA IN EXCELSIS DEO!

When we lay down the book the mind is overwhelmed by the magnitude of the objects which it presents. The first feeling which steals upon the heart is deep melancholy. "To this, poor Fatherland, is it come with thee!" Then the blush of shame rushes into our cheeks. What are England and America doing? What the Catholic Church? And we lie down, dream, fancy, ruminate in speculative theology. Aye, shame to thee, thou highly-favored nation, to whom God has given his blessed Word as a light set upon a candlestick. Shame to thee! Gird thyself in sackcloth, and sit down in ashes. Only from the ashes canst thou rise up to such a mission-work. Without this all will end as it so often has with the Germans: they saw the need, they discoursed of it elegiacally and dramatically, made beautiful systematic plans, gave one leap as if they would really extricate themselves from the bog, then fell to contending about the theory of the leap, and—stuck fast! Wichern's book is like a beautiful spring meadow. It contains the germs of a thousand developments. The comprehensiveness of view gives the impression of something colossal. Laborers must follow him to develope the single branches of the Interior Mission, in order that each may become more distinct and apprehensible.—That the anticipations of the author run somewhat boldly into the ideal will be seen by this brief notice. But though my wing has often flagged at sight of the lengthening prospect, yet I have had a joy in this ideal. There are men to whom all is not black. And one who has good reason to see things black ventures still to hope in a good day for Germany. We accept this book as an alarum voice, calling us, in spite of our own forebodings, to hold on and hold out to the end in labor for the sake of God and Jesus Christ. Then, though our Fatherland should fall, though Germany's ancient glory should sink under our own and our people's sins, though the voice of the preacher should sound only from clefts and corners, yet we have not labored in vain. The faith, the testimony, the prayers, the blood of the last witness, contain the *prima stamina* of the new day which must dawn by-and-bye, though it may be after a long night of chastisement. H. C. C.

Foreign Correspondence.

MISSIONARY GLEANINGS.

FROM OUR ENGLISH CORRESPONDENT.

"The field is the world."

The Directors of the London Missionary Society have lately received correspondence of a varied and interesting character. In it we find much that is solemn, pleasing, and calculated to excite the prayers and exertions of those who desire to see the triumphs of the Redeemer.

The first fruits of what we hope and believe will be a glorious harvest, are being gathered in China. A native Christian teacher, named *Go-to*, has entered into rest, after a short career, in which he exhibited Christian graces in a very happy degree. Three years ago he first became a regular attendant at the missionary church at Amoy. He was then weary of idolatry, and looking for a better hope. He accepted the Gospel message, and found peace in believing, and was received into church fellowship early in March, last year. He was greatly esteemed on account of his active piety; but his Christian course was short, and the termination of it somewhat sudden. The circumstances are narrated in a joint letter from the missionaries Young and Hyslop. These missionaries say:

"*Go-to* departed this life on the 26th of December, 1848. On the preceding day he had been out as usual fulfilling his loved duties as a distributor of tracts among his countrymen, and had called on us, stating the kind reception he had almost everywhere met with; the ready ear which had been given to his exhortations; and the eagerness evinced by many families to receive from him religious tracts. He then mentioned the joy he felt in seeing that *Tan-tai* continued to endure 'as a good soldier of Jesus Christ,' and the various sorts of persecution to which he had been subjected; observing that these trials had only rendered him the more confirmed in the faith, and devoted to the service of the Lord Jesus.

"On the afternoon of that day, December 25th, *Go-to* was also with us in the chapel, and there he again gave his testimony before the congregation that the Gospel of Christ is unspeakably valuable and divinely excellent. It was while standing, during the closing prayer, that he was seized with a paralytic fit, which, in a few hours, proved fatal. As the doctor considered it unadvisable to remove him, he remained in the chapel until he expired the following morning. Though unable to speak a word after the disease attacked him, his consciousness so far returned that he was able, by signs, to express to us and to his sons, as we watched beside his couch, that his mind was in perfect peace, stayed on the Lord.

"Though the call came to him suddenly, he appeared completely prepared to meet it. Only a few days before, while speaking to him on the subject of Christian experience, and remarking how unexpectedly the beloved missionary, Mr. Lloyd, had reached the end of his course, we asked him, how he thought he should feel were the Lord suddenly to call him out of the world? He said, 'I think I would not feel at all afraid—I should feel it to be only joyful.' He had been latterly making rapid progress in the divine life; his heart seemed to glow with increasing love to Christ; and most fervently did he desire that all his countrymen might know and love him too."

The funeral arrangements are described, and were in harmony with the Christian profession of the deceased; for though they were thoroughly Chinese, everything connected with idolatrous rites and observances was excluded. A great many Chinese joined in the funeral procession, and listened to an address in Chinese, founded on 1 Cor. 15.

At HONG-KONG also the missionary brethren are receiving encouraging evidences of the power of the truth. Three more converts have recently been added to the native church, one of them a man of cultivated intelligence, and qualified to labor with acceptance among his fellow-countrymen. Two hundred miles from the colony *Ha, Yik-Heem* had heard that at Hong-Kong foreigners were teaching new truths there; a relative who had made a trading voyage brought back some tracts with him; one of them on the Publican's Prayer arrested the attention of Yik-Heem. In March he went to Hong-Kong, seeking for knowledge; he there found a Chinese colporteur, and the results are thus narrated by Dr. Legge:

"Immediately after he found his way to the Bazar chapel, and introduced himself to *A-Sun*, as a learner of Christianity. *A-Sun* brought him to *Tsin-Shen's* daily Bible class, at which and at every other service he continued a regular attendant. Being a scholar, he readily understood the Scriptures and all our tracts. His progress in knowledge was rapid and very delightful. He manifested none of the proud opposition which is generally shown by the learned Chinese. For a fortnight I read an hour every morning with him myself, when by six o'clock he was always waiting for his lesson; and I do not think I have ever had so much pleasure in communicating instruction. His heart seemed indeed to be opened to receive the truth in the love of it.

"After he had been here about six weeks he made application to be baptized, as he wished, he said, to go and preach the Gospel. This awakened a slight suspicion that he might be expecting to be employed as an evangelist by our mission, and his application be thus emanating from the hope of a livelihood as much as from the conviction of the truth. On being asked the meaning of the expression, however, he said that he was thinking of his wife and children, and brothers, and of all his relatives and acquaintances in his native place. His desire was to be baptized, that he might go home and tell them of the Savior. Subsequently it was represented to him on one occasion, that by becoming a Christian he would expose himself to much persecution and many difficulties. He might even find it impossible to collect a school in order to support his family. His reply to this was very fine. 'I now,' said he, 'know the true God. I learn in the Bible, that of Him, and through Him, and to Him, are all things. He feeds all creatures. I wish to do His will, and put my trust in Him. I do not trouble myself about the future. God will provide for me.'"

He was baptized, and waited at Hong-Kong a few weeks, celebrated the Lord's Supper, and then returned to his own home, it is hoped to be an independent witness for the truth. Very pleasing and encouraging traits of character to other Chinese converts, at Hong-Kong are described in the letter from which these extracts are made. The missionaries feel that they are doing a preliminary work, and are deeply concerned for the training of a native ministry; and now they are encouraged by the prospect that of the young under their influence, some will be qualified for the great work:

"We have been teaching the young, and praying that God would convert their hearts, that they might, under our training, grow up to be servants of the Redeemer, and go forth to proclaim the truth. We have not labored in vain, nor prayed without being heard. "Of six-and-thirty boys and young men in the Institution, eight are now recognized members of the Church of Christ, and there is reason to hope that their number will be largely increased. Of those eight, three go by the denomination of theological students. They are those who were with me in England. In a knowledge of English they are in advance of all the others; and I hope, in a few years, to see them preachers of the Gospel, in whom their friends and the Church of Christ at large, can repose the fullest confidence."

In SOUTH AFRICA the Rev. J. J. Freeman is prosecuting a journey of visitation on behalf of the Society. He reports that—

"In the circumstances of our Institutions I have everywhere found much to interest and gratify—much to reward the Society and its friends for their years of toil and sacrifice—much to refute the calumnies of the enemies of Missions—much to encourage the patient efforts of our present missionaries, and yet much also that admits of improvement. The apostolic exhortation must still be applied here, 'Be not weary in well doing;' while I doubt not the cheering promise will be yet far more largely realized, 'In due season ye shall reap if you faint not.' The exhortation is specially and forcibly applicable to the people of our Institutions. So much has been done for them, and the contrast between their former and present condition is so great and so manifest, that they are in danger of becoming satisfied too soon, and resting in their present stage of advancement, as though it embraced all that was essential or desirable.

"The great ends, however, of our labor are being gained—the people are industrious, taken *as a whole*—multitudes of them are highly improved, sober, moral, and correct in all their deportment—very many are truly pious, and walk in all godliness as well as honesty. I have been much delighted with the spirit and character of many of the people. They adorn their profession, and are blessings in the midst of their communities."

Jolting along in his ox-wagon, at the rate of three miles an hour, Mr. Freeman was made to feel the contrast between this mode of progression and the rapidity and luxury of railway traveling; but he is happy in finding, in an incident of travel, the evidence of Hottentot skill:

"The only wear and tear yet observable is, as might have been expected, in the wagon-wheels and drags, but these I am getting repaired by a native smith, and of Swedish iron, too—some little proof of the march of civilization and of the intercourse of nations, that an Englishman can get, amid the mountains and glens of South Africa, his wagon-wheels repaired by a Hottentot smith, from the capital iron made in the forests of Sweden."

INDIA.—Dr. Duff, of the Free Church of Scotland, whose labors in the cause of education have been so successful in Calcutta, has made a tour to Southern India, also visiting Ceylon. It is gratifying to learn from such high authority that the various missions visited by him are in an increasingly healthy state, and that heathenism is evidently giving way. Dr. Duff visited the Syrian churches, but this writer has not seen any account directly from him respecting their character and condition; but Dr. Duff so reported of them to a brother missionary as to convey the impression that these churches were essentially papistical, though not acknowledging the Pope. In a letter written from Trevandum, Travaneda, Dr. Duff gives an account of his visit to MADURA, the capital of the ancient kingdom of that name. One extract relating to it will have special interest for the friends of missions in the United States.

Dr. Duff to the American Board of Missions:

"The American Board of Missions has about a dozen missionaries in the city of Madura and neighboring stations, all within cooperating distances—a vast object in missionary operations, and one hitherto wofully neglected. As to the state of schools and congregations, I at present say nothing; though I must add, that, despite all disadvantages and drawbacks, there is much of a promising character with reference to the future. Instead of sending men to new and unexplored or untried parts of the earth, *the American Board should pour in scores more of energetic agents into the province of Madura, which is now almost exclusively their own field*, and which if pervasively occupied as it might be, would in a few years exhibit an aspect on which the Christian eye and heart would delight to dwell."

The following information respecting this important city, and the anecdote illustrative of the modes of procedure adopted by missionaries of the Romish church, will be acceptable:

"In ecclesiastical history, Madura is celebrated as having been the seat of one of the most marvellous of the Jesuits' impostures in modern times. It was there that the renowned Robertin de Nobili, about two hundred and fifty years ago, personated a Brahmin—ay, and a Sunyasi or ascetic Brahmin—preaching all the austerities of that merit-earning class of devotees, in order to introduce the Romish creed and ritual under the guise and pretence of its being the purest and most ancient form of Brahminism! I merely allude, however, to the historic fact, without entering into any details farther than to say, that having anxiously sought for the grave of the redoubted leader of the Jesuits, which had become a sacred shrine, whereat miracles were duly and periodically wrought in regular Popish fashion, I was informed that a late British collector, a man of great energy and enterprise, resolutely bent on the improvement of the city of Madura, removed the tombstone or monument, in order to open a new street—a terrible blow certainly to the miracle-mongers at the shrine of the canonized champion of South India Jesuitism.

"Things at Madura are now happily changed. Jesuitism there is almost defunct, though there are embers that easily admit of being fanned."

We may not follow the excellent doctor from place to place in his tour, but briefly give the result of his observations:

"I have now seen the principal missionary stations in this region—emphatically and truly styled by the Bishop of Madras the 'Land of Promise.' Respecting these I shall be able now, I trust, to speak intelligibly. There have, no doubt, been grievous exaggeration in many quarters on the subject, both in the way of historic statement and future expectations. But making every reasonable deduction and abatement, I do not hesitate to say that there is much even now to occasion a chastened joy; and as respects the *onward* future—not the *immediate* future—a vastitude of promise, provided the machinery now organized be vigorously, and continuously and uninterruptedly wrought by able and godly men like the present laborers, in simple absolute dependence on the Divine blessing."

THE MAHRATTA COUNTRY.—I have before me a highly interesting journal, or notes of a missionary journey, taken by the Rev. Mr. Mitchell, a laborious missionary of the Free Church of Scotland. His notes refer to the Mahratta country, to Ga-Jarab, and slightly to the country beyond Nugpur. Though fearing to trespass unduly upon the columns of *The Independent*, I cannot forbear extracting portions of Mr. Mitchell's notes upon Nasik and Trienbak, the first the main seat of idolatry in Western India, the other a peculiarly "holy" village, at the source of the Godavari:

"Nasik has about 20,000 inhabitants, and the purely Brahminical families are estimated at 2000, say 10,000 individuals, who are not only wholly given to idolatry, but devoted heart and soul to its maintenance. Of the 2000 families, 850 have no other source of support whatever but idolatry, and most of them the *rivers*. These are called *sons of Gunga, i. e. sons of the river*. It may give you some idea of the immense sums of money expended at these pilgrimages, when I mention that when Baiza Bai (Lady Baiza), a female connected with one of the reigning Mahratta dynasties which still exist in various parts of India, visited Nasik on pilgrimage, every Brahmin that came obtained one rupee, every Brahmin with any pretensions to learning four rupees, and every officiating Brahmin who assisted at the religious ceremonies she performed, about 6000 rupees."

Of course the stripping and peeling to which the native dynasties are subject from "the honorable company," will in a few years close this source of income to the Brahmins: the rapid decay of great and wealthy native families from extravagant and other causes, also operates in the same direction, and apart from the progress of the truth, the pampered Brahmins themselves see that the decree is gone forth

the dramatis personæ of revelation.' p. 173. They 'dramatize and bring forth into life about us the Infinite One.' p. 173. The trinity is one of the 'devices of revelation.' p. 139. '—Results of necessity from the revelation.' p. 137. '—Is incidental to the revelation of God.' p. 113. 'The three are instrumentally three.' p. 177. 'Three relatives that are not infinite, all existing under finite conditions or conceptions.' p. 173. 'Three relatives to conduct us up to the Absolute.' p. 144. 'Through these impersonations' the author 'finds the Infinite One brought down to his own level of humanity.' Now, after saying all this, what will the author say to the direct and explicit question, Is there behind this scheme of impersonations in the Godhead which they represent, a real trinity—a trinity of divine nature corresponding to this instrumental and dramatic trinity in the revelation? Or are the three impersonations, three only as related to our finite apprehensions of the fact? The book before us does not hesitate to answer the question. On page 177, the author declares, 'Or, speaking in a way more positive, they are instrumentally three—*three simply as related to our finite apprehension, and the communication of God's incommunicable nature.*' And on page 179 it is said, '*There can be no greater fraud upon that instrumental triad which is good for its purposes of revelation, than to set ourselves to the discovery of an original triad back of it.*'

"If then the essential facts in the doctrine of the trinity are embodied in the proposition, that in the divine nature there are the two terms unity and trinity; or in the proposition that God in his own eternal nature is three in one, and one in three; or in the proposition that the three, Father, Son and Spirit, are three distinct and eternal subsistences in the Godhead—that doctrine is disowned and abandoned in the book before us.

"We come next to the doctrine of the eternal personality of Christ. And here, as before, we begin by inquiring: What are the essential and fundamental facts in this doctrine? It is usage to include in the complete and comprehensive statement of this article of faith, the humanity of Christ, and a definition of what is meant by the term person, together with the declaration that Christ in his original and eternal being, is one of three distinct and distinguishable subsistences in the Godhead. Differing, as different faiths do, on the questions, whether Christ's humanity is an integral part of his personality, and whether the term person as applied to him is used in more or less restricted significance; all Christian and Catholic confessions agree in the great essential fact that the personality of Christ is an eternal personality, and is eternally distinct from two others resident with it in the Godhead. And this fact the committee regard as absolutely fundamental to any real confession of the doctrine in question.

"Now does the book before us teach or admit the eternal personality of Christ, using the term in any sense in which the Catholic faith has ever used it? Does Dr. Bushnell hold and teach in these discourses that Christ was a person eternally, and was eternally distinguished by his personality from the Father on the one hand, and the Spirit on the other?

"The committee are compelled to answer—No. This book denies, as we have already shown, that the three, Father, Son and Spirit are three distinct subsistences, existing within the Godhead; affirms that they are three mechanical instruments set together in the scheme of revelation, and used by the one Absolute God, as external, temporary and created vehicles of representation to men. And he who says this cannot say, and Dr. Bushnell in his book does not say,—does not even say anything from which we can infer—that the personality of Christ is at the same time eternal, and eternally distinct from that of the Father and that of the Spirit.

"We pass finally to the doctrine of the Atonement by the blood of Christ. No one in this body can consistently doubt that at least the fundamentals of this doctrine are embodied in our articles of faith. It would be a singular circumstance if we had left out the essentials in our various confessions, and were in fact holding only the circumstantials and the accidents of faith. Nor, admitting that we hold the essentials at all, will any one doubt that when it is affirmed—

"That to cancel the penal claims of condemning law, by voluntarily offering his sufferings and death as a satisfaction therefor, and so to redeem every believer from further exposure to these claims, was the end sought, and intended and achieved by Christ in the work of atonement—the cardinal, essential and fundamental fact in this doctrine is announced.

"He who holds an Atonement, or a something called Atonement, which excludes and denies this vital fact, rejects the doctrine of the gospel, and errs fundamentally.

"Let it be observed that the doctrine of the atonement, as held in our churches, does not attempt to account for all that Christ did while incarnate and on earth. He took flesh and came to the world to achieve here not one of the ends only, but many of the ends of a scheme of complete redemption. To be a witness to the truth, he devoted himself to the work of preaching the gospel. To certify his divine claims, he wrought miracles. To show men the Father, he wore, as it were, the Father's robes of power and glory. Thus coming to achieve by fit instrumentalities several of the subordinate ends of the great mediatorial work; he appeared in various offices, and performed various tasks of endurance, and toil and sorrow. But the doctrine of atonement takes up a single item of Christ's earthly work, and offers to account simply for that. Inquiring not at all for the end sought by Christ in his teachings, or the end sought in his mighty work, or the end sought in any other but one class of acts, we ask, Why was Christ made under the law? And being under the law, and without sin, and therefore entitled to full protection by the law, Why did he suffer the accursed death of the cross? To answer that one question, and give a scriptural account of the end for which Christ suffered and expired on the cross, is the simple object of the doctrine of the Atonement. And that end is declared in its fundamental terms in the proposition just recited.

"Now, does the book before us teach that Christ died to secure that end?

"We answer, This book explicitly and repeatedly declares the end for which, in the author's opinion, Christ suffered and died. In what is called 'the subjective view' of the work of Christ, it is laid down as the formal and distinctive peculiarity of this view, that it '*contemplates the work of Christ in its ends.*' pp. 189, 192, 203. In declaring, then, what are the ends for which Christ died, the author will include that end which is fundamental to the doctrine of the atonement, if he holds the doctrine, and exclude it if he rejects the doctrine. But the committee are compelled to report,

"1. That in declaring the ends for which Christ died, this book rules out and rejects that view of Christ as a sacrifice—an expiation for sin—a vicarious offering, which contains the real essence and moment of his atoning work.

"'I affirm,' says the author, p. 191, 'without hesitation, that whenever the question is about the end of Christ's work, the answer of the Scripture will be that he comes to renovate character.' 'The only object of his mission is to bring us back into a free obedience to the lovely requirement' of law. p. 227. See also 242, 245, et alibi. But if this be true, if the ends of Christ's death are all ends terminating in the renovated character of believers, how can the great, first and essential end be, as the doctrine of atonement everywhere declares, to cancel the penal claims of God's condemning law? Enumerating the ends for which Christ died, the author intentionally excludes that in which lies the fundamental fact of the doctrine of atonement.

"2. Comparing the two views which this book presents—the objective and the subjective—we find that the idea of atonement, as held in the common faith of all orthodox churches, is carefully shut out from the one, and carefully and conspicuously emblazoned on the other. In the subjective view, there is no one conception of our doctrine of atonement. In the objective, it stands in the foreground. But while we are gazing at this familiar objective view, and beholding in it, as in a glass, our favorite fact and our only hope, the Lamb of God offering himself a sacrifice for us, the author tells us all this is art. This is not reality. This is only a seeming truth. This is a mere dramatic device—a curious and divine ritual for the soul, to work, not conviction and discovery of truth, but æsthetic and artistic results in character. '*Christ is our sacrifice and atonement, not in any speculative sense, but as in art.*' This is the doctrine of atonement described and set before us, and then rejected as a truth, and retained only as a part of an artistic apparatus and an æsthetic ritual.

"3. On page 194, the author correctly states the cardinal fact in the doctrine of atonement as that fact is held by all orthodox Christians. On the next page the views of all orthodox Christians are distributed into two classes. On the same page one of these classes of views is utterly rejected; and on pages 198–202, the other class is, in everything but a mere incident, abjured also. Thus is the doctrine of atonement first defined in its cardinal and essential conception, and then denied and abandoned.

"4. The doctrine of atonement, as held in our churches, makes it exclusively a governmental transaction, the offering of a sufficient and an accepted sacrifice to a condemning law. But on pages 215, 236, 227–9, 196, &c., it is in terms, and with great vehemence, denied that the sufferings and death of Christ have any such governmental use whatever.

"If, then, it be a fundamental article of the doctrine of atonement, that Christ's sufferings and death being offered in place of the sufferings and death due to sinners, satisfy the penal claims of the law, and thus secure the remission and justification of every believer—the book under review, it pains us to be compelled to report, repeatedly and systematically rejects that article. And the examination into which we have now gone, leads us, as the minority of the committee, to the following summary results, to wit:

"On the questions of the Trinity, the Personality of Christ, and the Atonement, the book before us holds views which deny and subvert the essential facts of our common faith.

"In thus discharging an onerous and unwelcome duty, we should do injustice to ourselves did we not add that having none but the kindest sentiments towards the author; having no feelings which they could summon to the execution of such a result, but those of deep conviction and imperious duty; desiring most earnestly to find in this book the admission and not the rejection of fundamental truths; hoping that the author will now be able to lay before this body such statements and explanations as shall satisfy us that in person he holds doctrines which his book so unfortunately abandons,—in such views and sentiments, the minority of the committee submit the result of a most studious and sorrowful inquisition."

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THE UNITY OF GOD.

The doctrine that there is one only living and true God, is the starting point of the Christian religion. It is the first truth of religion as made known by the light of nature. The one grand aim of the Old Testament, the one leading design running through all those ancient Scriptures from first to last, is to teach men effectually that there is One God and no other, one Creator, one Lord, one object of worship. Its language is, "Hear, O Israel, the Lord our God is one Lord." And to this the New Testament responds, "We know that there is none other God but one."

Accordingly all orthodox systems of Christian theology, and all orthodox confessions of the Christian faith assert, as the leading article of Christianity, the Unity of God. The Westminster Confession may be taken as a convenient example. In the language of that document, every word of which is chosen with a deliberate accuracy of logic far beyond what most theologians of the present day are wont to practice, "There is *but* ONE *only living and true* God,—who is infinite in being and perfection, a most pure Spirit, invisible, without body, parts or passions, immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute, working all things according to the counsel of his own immutable and most righteous will, for his own glory; most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression and sin; the rewarder of them that diligently seek him; and withal most just and terrible in his judgments, hating all sin, and who will by no means clear the guilty." This is the God of the Scriptures alike in the Old Testament and in the New. This is the God not of the Westminster Confession only, but of all Orthodox theology. All these attributes, all these Divine qualities and affections, all these properties of an intelligent and voluntary being, are included in the description of the ONE being, who is the one object of worship. All this is affirmed concerning God in his unity. Nor can the one God be defined or represented in any other way than by the rehearsal and description of his attributes. Whatever is predicated of God simply as God, is predicated of the One Supreme, beside whom there is no other. God in his unity—God considered simply as One—"hath all life, glory, goodness, blessedness, in and of himself, and is alone in and to himself all-sufficient, not standing in need of any creatures which he hath made, nor deriving any glory from them, but only manifesting his own glory in, by, to, and upon them." Of God in his unity it is affirmed that "he is the alone fountain of all being, of whom, through whom, and to whom are all things; and hath most sovereign dominion over them, to do by them, for them, and upon them, whatsoever him pleaseth." Of that One spiritual being it is affirmed that in his sight all things are open and manifest;" and that "his knowledge is infinite, infallible and independent upon the creature, so as nothing is to him contingent or uncertain." Of him in the simple unity of his being and glory it is affirmed that he is most holy in all his counsels, in all his works, and in all his commands; "and that to him is due from angels and men, and every other creature, whatsoever worship, service or obedience, [as creatures, they owe to the Creator, and whatever] he is [further]* pleased to require of them."

Such is the Unity of God, as taught in the holy Scriptures, and as held in those systems of theology and those confessions of faith, which have the highest rank in respect to Orthodoxy. The Unity of God is such that the subject of all these statements—the object of thought and worship to whom all these attributes belong—is not plural but one, not complex but simple.

The Christian doctrine then of the Divine Unity—and not only so but the theological, the ecclesiastical, the orthodox doctrine on that primary article of all true religion—represents God as in the highest and strictest sense ONE; one in his essence and in all those attributes which make up the idea of Godhead. It is not enough to hold the Unity of God in the sense in which all the individuals of the human race, from the creation to the end of time, are one. This is what is called by logicians a *generic Unity*. Adam, Enoch and John are one because they are of the same genus or sort; they are partakers of a common nature; humanity or manhood as existing in those three persons is one thing. This is far enough from being the sense in which the Godhead is One; for in this sense a man might fear and worship all the gods of the Pantheon, and yet hold nothing inconsistent with the Unity of God. Nor is it enough to say that God is One in the sense in which agreement and coöperation are spoken of as Unity. If this unanimity or *federal unity* were all—if the Scriptures were to be understood as teaching us no higher or more literal Divine Unity than that a certain plurality of Divine minds, partaking of one nature, are revealed to us as perfectly united in thought, counsel and action, then for aught that is implied in the great primary doctrine of One God, there may be as many gods in reality as there are in the Brahminical theology. We hold, and must hold, more than this; or we are not monotheists. Whether we take the Bible as our guide, or look to see what Orthodoxy is as defined in recognized standards, we must hold that in the simplest, plainest, most intelligible meaning of the words, "There is but one only, living and true God."

In these remarks, we attempt no definition or explanation of the Trinity of God. We reserve that subject in the hope of taking it up more distinctly in another article. At present, we only insist on the truth that God is simply, literally, intelligibly, One. This primary truth, the Unity of God, must be asserted and held fast, as the foundation of the gospel, and especially as the foundation of all inquiry and definition respecting the Trinity. On the questions which theology raises respecting the distinction of the Father, the Son, and the Holy Spirit, we must follow the method of the Bible, and of the Orthodox Confessions; we must begin with the simple and intelligible truth of God's Unity, and end with the high and awful mystery of God's Trinity. If we reverse this method—if we begin with asserting that there are three Divine minds, three consciousnesses, three intelligences, three wills, because intelligence will and consciousness are attributes of personality—if we insist that the three *persons* in the Godhead are just as intelligible as the persons of Peter and James and John, and that the only mystery is that of the unity of substance, the only difficulty that of understanding how the three persons are one—we are not far *from* giving up all the meaning of the great first truth that there is but one, only, living and true God.

* The words included in brackets are not in the Westminster Confession, but are inserted in the Savoy Confession as revised and adopted by the Saybrook synod in 1708.

THE RELIGIOUS NEWSPAPERS.

A zealous correspondent in the *Vermont Chronicle* who seems to be a pastor, and who subscribes himself "CATO," expresses himself as follows:

"For a year past, the religious press has been characterized by a peculiar atrocity, ferocity and virulence of aspersion towards their own kind. The personalities of one editor towards another, the charges of one corps of editors against another corps, the attacks made upon the conduct and character of Boards entrusted with benevolent operations, and slanders uttered against individuals holding responsible stations, are exceeding offensive to candid minds."

And after quoting a passage from some religious newspaper appealing to clergymen for aid on the ground that "the pulpit and the religious press—the pastor and the editor—must be in warm sympathy with each other, if either would prosper," he permits himself to reply after this fashion:

"Now, gentlemen Editors, here is a slight mistake—the case is not so; we can do better *without* you than *with* you; and we wish you all dead and defunct, or *en route* for California, unless you behave better. The pulpit *suffers* from the religious press, as it is conducted, and is not aided by it. We preach, 'Behold, how good and how pleasant it is for brethren to dwell together in unity!' And you preach, Behold, how good and how pleasant it is for brethren to dwell together in—a quarrel!"

He winds up his communication by saying,

"It is with grief and shame that I can point to secular newspapers which, in comparison with the religious press, are patterns of courtesy, kindness and good manners; yes, there are such in Boston, Washington, and Charleston, that are patterns of excellence in the comparison. The religious press should study them."

We do not copy these passages for the sake of trying to get up an indignation meeting of "the craftsmen of like occupation" with ourselves. We will by no means deny that the religious newspapers are to some extent fairly open to such rebuke as CATO, in the exercise of a volunteer censorship, has undertaken to administer. Nor will we affirm that we ourselves have never been betrayed into the utterance of ill-considered judgments, or of words that have seemed unkindly severe. We will only say that if the freedom of speech which CATO has used in the whole article as well as in these passages, may be taken as a specimen of the manner in which he would write and publish should he become an editor, it may be seriously doubted whether the character of the religious press in the particular complained of would be materially improved by the efficacy of his example.

We are always thankful when a voice is raised to rebuke the improprieties into which the conductors of religious newspapers are so easily tempted. In public as well as in private relations, we would adopt as our own that prayer of the Psalmist, "Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head." And when the reproof comes from doubtful sources and in "a questionable shape," we would not be unwilling to profit by it. Rather would we cultivate the spirit which King David manifested under the rebukes administered by Shimei the son of Gera, "Let him alone, and let him curse; for the Lord hath bidden him." It is our constant desire and endeavor—and not unfrequently it has been the subject of our editorial consultations—to avoid as far as possible all inconsiderate expressions, all harsh censures upon individuals, all evil speaking.

We apprehend however that if this CATO were an editor, he would soon find that the discharge of all duty in this respect is not quite so easy as he thinks. No simple or single formula will suffice to determine in what cases duty to truth requires us to answer a fool according to his folly lest he be wise in his own conceit, and in what cases it is the part of wisdom and self-respect to answer him not according to his folly. Sometimes it is a duty to censure publicly the erroneous conduct or opinions of men whom we respect and love; as Paul censured the equivocal deportment of Peter at Antioch, and published the censure in an inspired epistle. Doubtless CATO thinks that just at this time he is required to censure in his own freespoken way the conductors of those religious newspapers which circulate in Vermont and the regions round about, viz. the *Vermont Chronicle*, the *Christian Mirror*, the *Congregational Journal*, the *Puritan Recorder*, the *Christian Alliance*, *The Congregationalist*, the *N. England Herald*, the *New York Observer*, the *Evangelist*, the *Presbyterian* and *The Independent*. The persons whom he rebukes with all that strength of expression which appears in the specimens we have given, are not a great class, like the conductors of the secular press, or like the clerical body of the Congregational and Presbyterian churches; they are a few well known individuals—fewer and more widely known by their individual names than the gentlemen constituting the Executive Committee of the American Tract Society. The institutions which they severally conduct are not less important, as a class, than any other merely voluntary institutions in the country. The stations which they occupy are, in the aggregate, not less responsible in respect to the interests of the Church and of the world than that occupied by the gentlemen constituting the Prudential Committee of the American Board of Foreign Missions. The president of one of the Vermont Colleges occupies a station more enviable indeed in the estimate of vulgar ambition, but not more important in its capacity of affecting the present and future welfare of that Puritan State and its Puritan churches, than the station occupied by the editor of the *Vermont Chronicle*. The chancellor of the University in this city occupies a station more honored with associations of dignity, but not more capable of contributing to the advancement of the great moral forces on which the hopes of the whole world are depending, than that which is held by the editor of the *New York Evangelist*. The president of Harvard College holds "a responsible station;" but so far as his station is concerned, with its opportunities and means of acting efficiently in the grand movement of Christian and human progress, he has less to answer for than the editor of the *New York Observer* with its weekly issue of seventeen thousand copies. We are far from saying that in respect to talent, learning, and Christian spirit, the editors of the religious newspapers are what they should be in order to do all that their station requires of them; or that in any of these respects they are to be compared with those more honored men the presidents of the colleges. But we will say confidently that if among the presidents of the colleges in Massachusetts, it could be determined which one is more richly qualified by the endowments of genius, of learning, and of grace—which one is most capable of great thoughts, great plans, great emotions, and most enriched with knowledge and with utterance — and if that one could be transferred from the laureled dignity of his academic office, to the editorial control of the *Puritan Recorder*, he would soon find, and the Church and the country would soon be made to feel, that he had been transferred from one "responsible station" to another, less honored indeed, and more thankless, but of still higher responsibility.

We say these things not because we think it important to put CATO in the wrong by showing that he has committed the same fault which he imputes with such severity of language to the editors of the religious newspapers—for to us it is a very small thing to be judged of his judgment—but rather because it seems to us that taking his maledictions as a test, we might preach a sermon to ourselves and to our brethren. The several topics suggested in the sentences we have quoted—such as "personalities," controversies of one newspaper with another, "attacks made upon the conduct and character of Boards entrusted with benevolent operations"—the discussion of the conduct and position of "individuals holding responsible stations"—the influence of religious newspapers as aiding or counteracting the influence of the pulpit — and finally the "courtesy, kindness and good manners" of religious newspapers as compared with the best secular journals—might be the heads of a very long sermon. But the sermon, should we undertake to preach from this outline, might be too long to be profitable. For the present therefore we will trust to the proverb which says that to a wise man a word is enough; though we cannot but confess our doubts whether all editors are wise enough to "read, mark and inwardly digest" these heads of inquiry and admonition without a little more preaching.

CONSIDER THE POOR.

"Blessed is he that considereth the poor!" The keen wind, the falling snow, the icy streets, remind us that Winter is again here. The transition from the blandness of the autumn has been sudden; and though the unusual mildness of November was favorable to the poor, the severity with which December has opened upon them will be the more keenly felt by contrast. It is a perplexing question with the benevolent in New York, how they shall ascertain who are really poor, and in what way they shall best administer relief. The question is in part answered by an organization for these purposes, now in the seventh year of its existence, and under the direction of a judicious and philanthropic Board of Managers. We refer to the New York Association for Improving the Condition of the Poor. The plan of the Association is as follows: The city is divided into 18 districts, and these into upwards of 300 sections, for each one of which a visitor of the poor, residing in the district, is provided. The names and residences of these visitors, together with the numbers of their respective sections, are published in the Directory of the Association, which contains also a sectional directory, refering the streets of the city by numbers to their proper sections. A stranger calls on you for charity. You inquire his residence. Looking into the directory you ascertain in what section he resides; you then find the name and residence of the visitor, and give the applicant a card signed with your own name, having on it the address of the visitor on whom he is to call. If he is an impostor you will not be troubled by him again. We have seen many an applicant retreat at sight of the directory. But if he is needy and deserving, his case will soon be known to one whose duty it is to visit him, and to see that he is supplied with the necessaries of life from the funds of the Association. Any person may become a member of the Association by contributing to its funds.

The Association, besides administering relief to multitudes of families, has greatly reduced the amount of street mendicancy. If its plan should be adopted by all our citizens they would be saved almost entirely from imposition. We trust that its receipts this winter will be larger than ever before.

But let no one be content with doing good by proxy. If you cannot become a visitor of the Society, then in addition to what you do for the poor through this channel, have also some deserving families of the poor under your own eye, to whom you will minister in person, and thus enjoy the luxury of doing good, and impart that kindly sympathy which belongs to individual rather than to associated effort.

In connection with this Association we need another for improving the dwellings of the poor. But we shall refer to this subject again.

THE FREE SCHOOL LAW OF NEW YORK.

The result of the vote of the people of the State of New York, on the question of adopting a law for the universal establishment of Free Schools, to be supported by a tax upon property, is an instructive comment upon the short-sightedness and timidity of our statesmen, who fear to go ahead of the people in the advancement of needed and well-understood reforms. What could have possessed the legislature with the apprehension that the people were opposed to free schools? How glorious an opportunity they thus threw away, of demonstrating their own capacity to judge of the public mind, its capacities and tendencies, by venturing upon a grand reform on the sole ground of its obvious merits.

The Superintendent of Common Schools, Hon. Christopher Morgan, Secretary of State, has issued his congratulations to the people on the triumphant issue of the reference of the act to the people. Its adoption has been carried "by a majority strongly indicative of the popular apprehension of the great interests involved in the issue submitted." Let the politicians learn henceforth that "the popular apprehension of a great interest" is at least as far-seeing as their own, and as safely to be trusted for the integrity of its expression. The Superintendent proceeds:

"The whole number of votes cast for the new law is 249,872, and the whole number against it 91,951, showing a majority of 157,921. The unequivocal sanction thus afforded to the principle of the universal and free education of the youth of the State, affords additional grounds of reliance upon the efficacy of our republican institutions to accomplish the important objects for which they were designed, and demonstrates the entire confidence which may at all times safely be reposed in the intelligence and virtue of an enlightened community."

There is a great want of simplicity, and a cumbersomeness of machinery established by the act, which will require skillful legislation to amend and make it practicable. But the principle has been established, once and for ever, that in all the common schools of the State of New York INSTRUCTION IS FOR EVER FREE TO EVERY PUPIL. Who shall estimate the results? Statesmen, ministers, philanthropists, must deepen their calculations if they intend to keep pace with the reality.

INSTRUCTIVE CASE OF INTEMPERANCE AND SUICIDE.

Our English newspapers bring detailed accounts of the circumstances attending the death of Mr. Thomas Morton, an eminent member of the medical profession in London, who terminated his own life, on the first of November, by means of prussic acid, at the age of thirty-six. He held the offices of Surgeon to the University College Hospital and Surgeon to the Queen's Bench Prison, and was widely known and highly esteemed as a man of superior intellect, benevolence, and honor. His home was graced with an estimable wife and child, his pecuniary circumstances were easy, and his professional prospects all that he desired. But the disclosures at the coroner's inquest left no room to doubt that he had become a slave to private intemperance, and that the mortification arising from the consciousness of this fact had driven him to temporary madness and suicide. Among the documents submitted, was a kind of diary of rules and reflections on this subject, which he had penned at various times during the last four or five months. The following are extracts:

"Shun wine, beer, and spirits.

"To drink little or no beer or wine.

"No wine or beer.

"Pray morning, noon, and night, to be strong against the temptation.

"It is the system of 'Well, one glass more,' which breaks a man down.'

"Beer or wine makes a man heavy, bilious, bad tempered, violent, and, next day, feeble.

"Remember the happy lightsomeness of a water-drinker.

"I fail because I am not firm to resist temptation. Also, because I try myself and run into danger.

"Let me not forget my dreadful feelings (*delirium tremens*) after taking two or three pints of ale. Drink only water, and never exceed of beer one pint or one glass. When I fail it is by thoughtlessness and want of firmness, also by an opinion that I can stand a good deal of beer. The health, temper, and character of a beer-drinker are undermined. One should never exceed a pint of beer a-day. I am better on water. I never was so happy as on water. Take plenty of exercise in the open air, and live on water.

"I have only to remember my dreadful sufferings the mornings after taking so much beer or wine. Low suicidal feelings, despondent and gloomy thoughts, pulse 100 to 120, head dizzy, limbs tremulous, pains about heart, flatulence and eructations, incapacity for duty of any kind, temper irritable and overbearing, expensive habits, loss of time, forgetfulness of engagements, everything in disorder, and all for what? *Because I choose to take two pints of ale or half a bottle of wine.*"

Mr. Ereichsen, a surgeon, who examined the head of de eased, testified that the arachnoid was in that morbid condition often found in sons of intemperate habits, and which leads to irritability and despondency of mind. He died in his bed, with an open Bible in his hand, which the servant testified he was much in the habit of reading. The servants had noticed for a month the strangeness of his appearance, irritable temper, occasional staggering, forgetfulness, low spirits, &c.

We have felt a particular interest in this case, from the opportunity it has afforded to bring out the defective and unphilosophical views which unhappily prevail in the religious circles of England, with regard to the use of the temperance pledge, and the extent of obligation resting on the strong to take the pledge themselves in aid of the infirmities of the weak. The *British Banner* entitles its editorial comments on the case, "The Pledge Wanted;" and remarks—

"Who can doubt, that the total abstainer's pledge would have been the preservation of Mr. Morton? Its ready adoption is the sure and only safeguard for that very numerous class of men, who, with every feeling of self-reproach, are yet unable, unassisted by some such preventive check, always to resist a temptation of perpetual recurrence, and to break through the fetters gradually forged, and at length riveted by indulgence in a debasing habit. Whether or not, as the more rigid advocates of temperance maintain, it be the duty of every well-wisher of his species to abstain entirely from any intoxicating beverage, there can be no question as to its propriety and urgent necessity in such cases as that of Mr. Morton."

How strange it is, that our English brethren do not see how nearly impossible it is for a man diseased and weakened in both body and mind, to so master his own case, as first to see the remedy, and then to so master his own spirit as to encounter the voluntary humiliation of confessing his own weakness every time he shows himself a water-drinker. For, on this construction of the pledge, every man who takes it sets his own hand to the certificate of his inability to control himself without its aid. The remedy is, to change the construction of the pledge, so that men can be pressed with the direct argument, not the mere hypothetical supposition, that it is every one's duty to sustain the pledge, for the common benefit of all. Who can doubt that if the religious and literary friends by whom Mr. Morton was surrounded, had joined him in taking the pledge, his valuable life would have been spared for years of usefulness and honor? We respectfully ask our honored brother of the *British Banner* to reëxamine and settle by argument the question which he now so coldly blinks—"Whether or not it is the duty of every well-wisher of his species to abstain entirely from every intoxicating beverage?" And if not, why not.

REV. AUSTIN CARY.

A sore bereavement has been experienced in the death of this esteemed and useful servant of Christ in the Gospel ministry, who finished his earthly course on the 27th ult., at the age of 40 years. He was born in West Bridgewater, Mass., graduated at Amherst College in 1837, and finished his course of theological study at the Seminary in East Windsor, Conn., in 1840, and was soon afterward settled as pastor of the church in Sunderland, Mass., where he closed his brief but useful ministry amid an affectionate and beloved people. All his family have been visited of late with severe sickness. In his attendance upon them he became the victim of disease, which terminated his valuable life. When scarcely able to do it, he went from the scenes of domestic affliction to his church on the Sabbath, and preached his last sermon from the words, "We all do fade as a leaf." His ministry in Sunderland was crowned with the blessings of grace descending upon his people. Two general revivals of religion were enjoyed in the place during his pastorate of nine years. More than 40 have been added to his church the present year, as the fruits of a spiritual refreshing the last spring. As a pastor, he was social, kind, and faithful; as a preacher, he was clear, animated, and impressive; as a writer, his premium tract on social amusements, No. 491 of the Tract Society's publications, and his published report of the desecration of the Sabbath in the county where he lived, indicate his ability. Among his ministerial brethren he was tenderly beloved and highly valued as an efficient, prompt, and faithful co-worker. He was often called to give advice in cases of difficulty in the churches; and he had attended a large number of ecclesiastical councils. Several weeks before his decease he was attacked with hemorrhage of the lungs—a fever followed—and after enduring severe bodily agonies in his last hours, he was released by the messenger sent by his divine Master, from toil and sorrow and sin. In prospect of immediate dissolution, with unbeclouded reason, he cherished the calm, resigned, happy feelings of the Christian. "Let me die the death of the righteous, and let my last end be like his." His funeral was attended on Friday, the 30th ult., by a numerous concourse of people from the town and from abroad. It was an affecting sight to witness the deep grief and the numerous tears of his bereaved flock on the occasion. Rev. Mr. Harris, of Conway, preached an appropriate and impressive sermon from Philippians i. 21: "For me to live is Christ, and to die is gain." He gave an interesting sketch of the life and character of Mr. Cary; and the whole sermon would be worthy of publication, and would be highly valued by the numerous friends and acquaintances of this beloved servant of the Lord. About twenty of his ministerial brethren attended his funeral. It was both a painful and pleasant duty for them to follow his remains to the field of graves, and see them deposited in their last resting-place, just at the going down of the sun on the last day of Autumn—*painful*, because they would see his face and enjoy his counsels and coöperation no more in the land of the living—*pleasant*, because they had reason to indulge the cheering hope that he had gone to be forever with the Lord.

"Go to the grave in all thy glorious prime,
In full activity of zeal and power;
Thou art not called away before thy time:—
The Lord's appointment is the servant's hour."

The church in Sunderland has enjoyed the labors of a greater number of pastors than any other church in that county. The following catalogue will show their names, and the dates of their ordination, dismission, and death.

Names.	Ordination.	Dismin.	Death.
Rev. Josiah Willard,	1718	1721	*
" William Rand,	1724	1745	1779
" Joseph Ashley,	1747	1784	1797
" Asa Lyon,	1792	1793	1841
" David H. Williston,	1804	1806	1845
" James Taylor,	1807	——	1831
" Henry B. Holmes,	1833	1835	——
" Solomon B. Ingram,	1836	——	1840
" Austin Cary,	1840	——	1849

T. P. J.

* Time unknown.

AMERICAN BIBLE SOCIETY.—The Board of Managers held its regular meeting on Thursday last, Dec. 6th. President Frelinghuysen in the chair. The death of Hon. Charles Chauncey, one of the Vice-Presidents, which took place on the 30th of August last, was formally announced, and a proper record entered on the minutes. Six auxiliaries were announced. Among the letters asking for Bibles was one soliciting a grant for distribution among the slaves, and stating the readiness with which the Bible is circulated among that class of people. The Bibles will be forthwith sent.

A letter was read from Rev. E. Morgan, of the Cape of Good Hope, sending copies of an address to the British and Foreign Bible Society, on the subject of convict transportation to that country. One from a pious lawyer in the south of France, asking aid for the circulation of the Scriptures in that republic.

Grants of Bibles were made for the Dutch in Michigan; to the South Baptist Board for their African Mission; to the American Seamen's Friend Society for Valparaiso, for Maracaibo; to the Methodists at Key West, for the U. S. Army at Tampa Bay, for two blind persons, for the St. Regis Indians, and others.

Dr. Brigham, with the help of an educated Spanish gentleman, has revised the Society's Spanish Testament conformed to the Greek, and a Spanish and English Testament is soon to be issued. The same parties are to revise the Old Testament, so that it may conform to the Hebrew.

The receipts for November were $27,458. Issues of Bibles and Testaments, 3801.

Editorial Correspondence.

A TRIP TO WESTERN NEW YORK.

LOCKPORT, Dec., 1849.

If proof was wanting of the 'migratory' habits of Congregationalists, it is surely furnished in the fact that some of the species have migrated upwards of five hundred miles in winter to attend an ordination in the Congregational church in this place. This movement was not necessitated by any lack of materials in this region to form an ordaining council—for notwithstanding the general merging of Congregational churches in Western New York into another ecclesiastical system, under the Plan of Absorption, there are several churches which yet retain the integrity of their primitive constitution—but it was prompted primarily by a personal regard for the candidate, and also by considerations of a general nature. The visit may serve to show that the ties of sympathy and fellowship between independent churches, stretch as far and bind as closely as the most carefully adjusted binders of an ecclesiastical organization; while they have too this advantage, that they bind without cramping or pinching;—they are but cords

"Of linked sweetness long drawn out."

Before giving a description of Lockport and of the main incident of our visit here, it is but courteous to the reader, instead of requiring him to transport himself instantly to the spot by sheer force of imagination and will, to convey him hither by the customary route, and to give him some of the pleasantest incidents of travel.

THE HUDSON RIVER AND ALBANY BY MOON-LIGHT.

Chill and gloomy was the night which closed about us as we embarked on the *Hendrik Hudson* to plow the majestic river whose name she bears. Chill and gloomy were our hearts as we thus broke away from the festivities of the domestic circle on the evening of Thanksgiving-day. We sat shivering by the stove in the great saloon, now almost deserted, whose gilded ornaments seemed cold and cheerless, and through whose every window and crevice the wind whistled and moaned. Even the bell of the steamer tolling the parting signal, or ringing the passing salute, had a somber, funereal sound. Conversation flagged; reading became dull; the state-room and its tinseled berths seemed as uninviting as a frost-bath; in short we had emerged from the bland, genial Indian summer into winter bleak and cold, winter away from the warmth and joys of home. The weary hours dragged along till the deepening shadows on the guards and the after-deck reminded us that we were passing under the frown of the Sugar-Loaf and its sister peaks. Muffling our cloaks about us, we walked out on deck, and seeking a shelter from the piercing wind under the lee of the saloon, we gave ourselves up to contemplation. The moon had risen and was in her full, sailing majestically through a sea of clouds which broke before her in waves of rainbow hue. At times her light struggled pale and glimmering through dense banks of vapor, at times it shimmered like banners of gold through a rift in the peaks of cloud; again it shone full-orbed in the deep, unfathomable blue. Swiftly but noiselessly we glided along—the clang of the engine and the plash of the wheels scarcely perceptible at two hundred feet astern;—we made the short and rapid bend around the Point bristling with cannon; we darted up the narrow gorge where the steamer hugs the bold and rocky shore, as if to implore protection of its giant barriers; we launched out into the wide-spread bay, amid a hovering fleet of sail and barges that opened for our passage; on, without pause, through scenes long familiar, but now wrapt in a strange enchantment. Was it the wizard moonlight that brought up by the very side of our proud steamer the little *Clermont* puffing and wheezing against the tide, stopping every few miles for wood or repairs, and affrighting the doughty sloop-men with her flame and smoke as if she were the Evil-One incarnate?—that arranged along those hights the fragment of the Continental army, and revealed the traitor-General speeding in the well-manned boat to the black hulk lying in the stream?—that summoned the specter of the old "Half-Moon" Dutch Indiaman in which Hudson crept timidly up the unknown river?—that peopled the now-waning forests with bear, and wolf, and moose, and deer, and woke the paddles of the Iroquois as his light bark sped on

"Cohatateyah's full oceanward bed"?—

that mirrored forth the mountains torn asunder by wild convulsions to give course to the impetuous stream bursting from the surcharged beds of inland seas above? What change, what progress does such a river witness as it flows on with the ceaseless flow of time! And how as we gaze upon its still, swift current do we seem to mingle with the generations of the Past, and to be borne with them onward to the ocean of the Infinite!

A sudden turn of the boat bringing the north wind to bear directly upon us, drove us again into the saloon, and we soon forgot Fulton, Arnold, Hudson, the bears, the Iroquois, and Chaos itself, in the folds of the extra blankets which we had ordered to No. —.

Two o'clock in the morning found us safely moored at the dock in Albany; and at four we sallied out to view the city by moonlight. How impressive is the silence of a city wrapt in slumber! The halls of legislation, the courts of justice, the marts of trade, the saloons of pleasure, the dens of infamy,—all silent as the grave; Industry and Idleness, infancy and age, innocence and crime, sunk in a common oblivion; the din of business, the strife of ambition, the noise of mirth, hushed in a silence that can be felt. The light of the moon now unobscured, projecting the silent dwellings in deep and lengthened shadows before us, seemed to render the stillness of the hour more palpable and more solemn. As we stood on the capitol-hill, amid the massive structures consecrated to Law, to Justice, and to Religion, now standing forth in bold relief as sentinels of the sleeping city, an awe of those silent, invisible influences that control society, and hold men sleeping or

RELIGIOUS INTELLIGENCE.

WEST LEBANON, N. H.—A NEW CHURCH AT AN OLD LOCATION.—Seventy-nine years ago, a few of the pioneers of Lebanon township assembled under the protecting shade of a beautiful elm, still flourishing in its venerableness on the bank of the Connecticut, and were organized as a Congregational church. A small meeting-house was erected on the hill, where for about fifteen years, from Sabbath to Sabbath, the people gathered for the worship of the God of their fathers and their God. Then the house was removed a mile or two, to what had become a more central situation. Only a few years elapsed before the town erected a building at what is now known as the "Center," four miles east from the river, to be used in common for civil and religious purposes, which was used by the Congregational Society till the population increased and other sects organized and claimed the use of it a portion of the time, when the Society withdrew, providing for itself a suitable edifice, where they still continue to worship. The opening of the Northern Railroad, the terminus of which is on the opposite bank of the river, where it connects with the Connecticut and Passumpsic rivers and the Vermont Central Railroad, forming what is termed the "White River Junction," has produced the usual result of attracting to this point additional population. Early in the past spring, the propriety and necessity of providing a place of worship on the old location was agitated and determined on; the requisite amount was raised, the contract for the building made, and on the 5th ult. was completed a neat meeting-house, 44 by 68, with its symmetrical spire, standing on a beautiful swell of land, commanding a view not only up and down the Connecticut, but up the White River Valley. By the industry and perseverance of the females, the aisles are carpeted, the 66 slips uniformly cushioned, and the desk appropriately and handsomely furnished.

That Thursday was a great day for West Lebanon. The pastors and delegates from surrounding churches met in council, and with solemn, yet joyful and appropriate services, dedicated that house to the worship of the one only living and true God. One aged father, who that day attained his 90th year, and had a perfect recollection of the organization of the first church, had his name enrolled with 36 others, entering anew into covenant with God, and there declared to be a church of Jesus Christ our Lord. The countenances of the people, their cordial greetings, shaking of hands, and kind expressions, all evinced that it was a day of gratitude. Rev. Professor Hadduck, of Dartmouth College, who preached the dedicatory sermon, is to minister to this people till the Lord provides them with a pastor,—which may He grant at an early day. It is an interesting and hopeful field for a devoted man.

WEST LEBANON.

SUNDAY-SCHOOLS IN WISCONSIN.—One school aided, writes a missionary of the American Sunday-school Union in Wisconsin, is in Washington Co., in a village numbering about 50 families, many of them Germans. The predominant influence in this county is German, a majority of whom are Catholics, controlling the elections to a great extent. This school has been in operation two years, but for the want of books and a proper estimate of the work by the adult portion of the inhabitants, it had but a limited influence. After visiting a part of the families and ascertaining their wants and the obstacles in the way, I made an appointment for a meeting. At the meeting, which was well attended, I proposed to give them $5 worth of books if they would raise $10 in addition. They succeeded in obtaining a library worth $16, which has since had a general circulation in the village, and served to unite the hearts of Christians of different denominations.

Through this effort two other Sunday-schools were put in operation, one numbering from 20 to 25 scholars, mostly Germans, and a large portion of these Catholics. The foreign population of this county demands an immediate Sunday-school missionary effort. The people are anxious to learn our language, and to do this are readily induced to attend the Sunday-school. Here the Bible and the library book are placed in their hands. By these means much good has already been accomplished, and greater still may be anticipated if the proper means are placed in the hands of the few Christians scattered through the State.

STEPS TOWARDS UNION.—The *New York Presbyterian*, in recording the name of a presbytery which has negatived the overtures sent out by the last Assembly (being the same under which they have been acting for many years), says—"They resolve to return, if possible, to the work as it was previous to the Disruption. This course will probably be pursued by a majority of the presbyteries. *A difficulty in the way of a reunion* of the two branches of the Church will thus be removed." Perhaps, if that is the drift of affairs, it may affect some votes.

PRESBYTERIAN BOARD OF FOREIGN MISSIONS.—The Board have issued an appeal to the churches, in view of the low state of the receipts for the last six months, the many and urgent calls for expense, and the embarrassed condition of the Treasury. 21 laborers have been sent forth, of whom 11 were to the Indians of our own country. Besides, they have felt constrained to purchase premises for the Mission College at Allahabad, at a cost of $2,500; to erect a church at Ningpo, costing $3,500, and to build a school-house in the African mission, at not less than $1000, so as to secure the donation of $600 for apparatus and books. The sum of $6,000 was obtained for these objects by the special contributions of a few individuals, and the three objects have been secured.

"The college buildings at Allahabad have been secured to the mission; the church at Ningpo as by this time commenced, and of funds are on the way to finish it; a large and suitable building, of heavy galvanized sheet iron, with the books, apparatus, benches, desks, bookcases, &c., have all been sent out, and in a short time the classical and high school, now in operation in Mourovia, will be held in the new building.

"These were special calls, and we are thankful to God that he put it into the hearts of many of his servants to furnish them by special donations. But these special donations are included in our receipts for the six months, and yet our receipts are less by $8000 than they were for the corresponding period of last year. These reduced receipts have been insufficient to meet the current expenses of all the missions, and the increased expense of sending out so many missionaries; and the treasury is now (13th February) $7500 overdrawn."

MICMAC MISSION.—A meeting of the Protestant churches of Halifax, N. S., was held Nov. 19, in Chalmers' church, Barrington-street, to consider the subject of a mission to the Micmac Indians. Rev. Mr. Rand communicated many interesting facts concerning the history, habits, and language of the tribe, and the apparent openings for their spiritual improvement, and declared his willingness to devote himself to that work. Whereupon a committee was appointed of the different churches to take charge of the mission, who pledged to Mr. R. a salary of $160 with needful expenses. The field of his labors will be at Charlotte Town, where he proposes to perfect his acquaintance with the language, compile a dictionary, translate the Scriptures, and prepare the way for a general system of education among them. Thus will the reproach be wiped away from the Protestants of these provinces for their long neglect of the Indian tribes among them.

FREE WILL BAPTISTS IN NEW YORK.—The "Free Baptist Society" in this city give notice through the columns of the *Morning Star*, that they have purchased a lot of land, in a central and eligible situation, for a house of worship, at an expense of $1000, and now appeal to their brethren for help to build a house, 40 feet by 60, at an expense of about $3,000.

"We have engaged the services of Eld. Hiram Whitcher, in obtaining funds and taking up subscriptions for this object. We do now most earnestly entreat and solicit our friends everywhere, and especially in this state, to render us all the assistance that they may feel able to do. Those at a distance, wishing to have an interest in this enterprise, can forward to our Treasurer, Mr. Hiram Mordoff."

TEMPERANCE MEETING.—The Broadway Tabernacle was well filled, on Thursday evening last, at the meeting of the "Harper Union Daughters of Temperance." Ex-Mayor Harper presided, and the audience was richly entertained by the eloquent speeches of Col. Kellogg, the Ohio lecturer, and John B. Gough. The artillery of the latter gentleman was directed mainly against the wine-drinking usages of fashionable society. To sustain his positions, he made use of an almost endless series of anecdotes and witticisms, accompanied by expressive gesticulations, which often had the effect to convulse his audience alternately with laughter and tears.

GREEK CHURCH IN NEW YORK.—A suggestion having been made in the papers that there were so many members of the Greek Church in this city as to require a provision of a place for public worship, a correspondent of the *Express* gives the information that a priest of that church has lately arrived here, and that he can be found on application *at the Protestant Episcopal Missionary Rooms*, 2 Park Place. Whether his arrival is connected with Bishop Southgate's return we know not.

SYNOD OF ALBANY, N. S.—This body met at Hudson, Oct. 9. Rev. William Clark, moderator. Resolutions were passed commending the Union Theological Seminary, the cause of Temperance, and Colonization. Rev. Dr. Beman, from the "Committee on Church Order and Polity," reported a series of resolutions on Statistics, Newspaper, Uniformity in Psalmody and in Posture, and Publication. The resolution recommending "sitting in a reclining posture in prayer" was laid on the table. The resolution warmly recommending the *New York Presbyterian* was passed, and then the minutes were ordered to be published in that paper, and in the *Observer* and the *Evangelist*. We have not seen them in these two papers. A Committee appointed to answer the question whether the church session had a constitutional right to control the use of musical instruments and to appoint the choristers, reported that—

"Among the duties of the session, it is said, that they are '*to concert the best measures for promoting the spiritual interests of the congregation.*' This must be understood to include the regulating of all the exercises of public worship; and the action of the session must control. The same body must also decide, if the question is carried so far, who shall conduct the musical service of the sanctuary, and whether any, and if any, what musical instruments shall be used in that service."

But the Synod advised "a spirit of Christian forbearance" in the exercise of the right. Rev. Dr. Judd, from a committee appointed last year to consider the question of the validity of "ordination of a ruling elder by a stated supply who is not a member of Presbytery," that is, by a Congregational minister, reported that there can be no question as to the validity of the act, where the minister belongs to a denomination which admits the Scriptural warrant for ruling elders.

"And your Committee are of opinion, that it ought not to be called in question, were the act performed by a minister of some branch of the Church universal, which maintains that the office of ruling elders is not authorized by the Word of God. How *he*, consistently with his creed, *can* set apart men to this office, must be left for him to decide. But if we recognize him as a minister of the Lord Jesus, we see not how we can, either with propriety or justice, deny the validity of his ministerial acts.

"We admit that our Book of Discipline does not contemplate the ordination of elders by ministers not connected with a Presbytery. Neither does it contemplate the employment of any others as stated supplies. Your Committee believe, however, that it does not forbid either. The latter is often done with the consent of Presbyteries. The 'Plan of Union between Presbyterians and Congregationalists,' adopted in 1801, (and which, blessed be God, we have done nothing to abrogate,) not only allows ministers of the latter denomination to supply, but to take the pastoral charge of Presbyterian churches. Should those thus employed think proper to ordain elders in the churches which they serve, who could deny the validity of their ordination? Congregational ministers are often invited to unite with Presbyteries in ordaining men to the ministry. If they are authorized to unite in that service, they surely must be to perform the less important one of ordaining elders."

We should like to be informed whether that part of the "Plan of Union" is now in use which allows Congregational ministers "to take the pastoral charge of Presbyterian churches." We supposed that to have been "abrogated" by all Presbyteries.

DELAWARE.—The Presbyterians are not alone in their lamentations over the religious condition of this little State. A Baptist writer in the *Christian Chronicle* says that there is a territory of more than 100 miles long, by 50 wide, where there is not a Baptist church or minister, save one lone missionary, who is struggling to plant a church about 50 miles below Wilmington. A great many of the people cannot read, and a still larger portion cannot read intelligently, and are filled with superstition, bigotry and antinomian prejudice. A writer in the *Christian Observer* says:

"Facts have been brought to light, which show a religious and intellectual destitution truly alarming. In a single county (that not wholly explored by him) the Bible distributor found nearly 2,000 persons who could not read. Of the children, not half attended school; while in some of the districts there was opposition to the raising of funds to support schools, and an evident determination to put down the only means by which all the children might be educated. Thus there is darkness, and willingness to remain therein.

"It has been said, that throughout the State there are 11,000 persons who can neither read nor write—more than one-eighth of the population.

"A missionary, now laboring under the care of the Wilmington Presbytery, and who has spent ten years at the West, says:—'If there are greater destitutions there than in Delaware, I have not seen them. Scores and hundreds of persons have told me they never heard a Presbyterian minister before.'"

AKRON, O.—A friend who sends us an account of the ordination (which we published week before last) of Rev. Nathaniel P. Bailey over the Second Congregational Church, adds that

"Mr. Bailey commences his labors at this important point under favorable auspices; the church and congregation are rapidly increasing. The Sabbath after the ordination 19 persons were received into the church,—making a total of more than 30 additions since last June; and this is but one among many indications that the good hand of our God is upon us."

WANT OF TEACHERS IN OREGON.—The *Puritan Recorder* publishes a letter from Rev. G. H. Atkinson, of Oregon city, to Mrs. M. L. Hale, of Boston, urging the necessity of sending out female teachers of the very highest qualifications. Mr. A. says—

"The idea of going to superior teachers is very fascinating to parents and children in the West. This is the reason why the Papists acquire such influence. The *Sisters of Charity* profess to teach music, French, needle-work, with the common branches. They adapt themselves very much to the people. There has been lately a Nunnery established at this place. It is a few rods from my house, on the river bank. A large number of our Protestant girls are attending their schools. They have another institution up the valley 25 miles. They design to build one across the river opposite this place. A papist, who holds the claim, has given them sixty acres for their purposes. Six vessels with French Catholics are on their way here. One has arrived—the rest will soon be in. What have we to oppose them, but schools and churches? But we have few teachers, and most of these poorly qualified. Our girls are very early married; it is while they are girls, and but poorly educated in any way to be at the head of a family. We must depend upon the East for teachers. We have money enough; we can pay teachers liberally."

SLAVERY IN THE CHURCH.—The *Central Christian Herald*, of Cincinnati, says that a number of gentlemen have it in contemplation to call a convention of members of Christian churches, to meet in that city, to consult and pray together in reference to the subject of Slavery. The same paper has a letter from a correspondent in Washington county, Ia., stating a fact which the *Christian Observer* might do well to copy:

"S. K. thought it no robbery to own a black woman, and treat her well, because some one else would have owned her if he had not; and the church sanctioned this principle. He died, and the woman and her two little children were sold for the benefit of his heirs, and the mother and children parted asunder too, and he is not here to see that they are 'treated well,' and his heirs inherit the price for which they were sold. He was a highly respected member of the Presbyterian Church.

W. M. ALLISON."

COLORED CHURCHES IN ST. LOUIS.—A correspondent of *Zion's Advocate* says:

"Besides the church of which Bro. Jeter is now the astor, there are two colored Baptist churches in St. Louis. The first under the care of Elder Meacham, consisting of about 550 members; the second, under the care of Elder Sneedan, with upwards of 200. There is also a church of *Disciples* of about 150 members. With all of the churches I have had the pleasure of meeting. It was a new thing for me to stand before the whole congregation of colored people to address them on the things concerning the Kingdom of God, and the cause of the Lord Jesus. Poor souls—I was not annoyed by their shouting, or even their laughing with pleasure, while I was speaking on the triumphs of the Gospel in ancient or modern times. On the contrary, this to me unusual mark of heartfelt interest on their part, acted as a stimulus to myself, that the black brethren could show their interest in the Bible cause merely in that way. No! they liberally, according to their ability, showed it by contributing solid cash to send the word of life to the destitute over all the earth, to both Jews and Gentiles, bond and free. The pastors are colored brethren, also."

CONVERSION OF A BIBLE BURNER.—Our readers doubtless remember the bonfire of Bibles which was made about 1842–3 by a Romish priest at Corbean, Champlain county, N. Y. The *New York Recorder* says that not long since Dr. Côte discovered among his congregation at the Grande Ligne, in Canada, a tall Canadian whom he thought he recognized.

"He advanced toward him and said, 'Have I not seen you before?' 'Yes,' replied the man; 'it was I who aided in the burning of the Bibles, and my heart has never ceased to reproach me. If I had known the value of that book, I should never have participated in the horrible act. I have found another copy of the Holy Scriptures, and I have prayed God for Christ's sake to forgive me my sin.' God had overruled his share in that nefarious work to his awakening and conversion, and he now solicited baptism at the hands of the missionaries. In due time his wish was complied with, and himself and his wife are now members of the mission church at Grande Ligne."

Rev. Jotham Sewall, or Father Sewall, the well known itinerant missionary of Maine, is the oldest Congregational minister in that State. He completes 90 years next New Year's. His residence is Chesterville, Me., and he is now enjoying remarkable health, for one of his years.

NEWBURYPORT.—The churches are enjoying a season of unusual religious interest. Rev. Mr. Gallagher has been preaching there the week past, and his labors, in connection with the several pastors, have resulted in the quickening of Christians, much seriousness among the impenitent, and some hopeful conversions. The preaching is held statedly at the Old South meeting house, and both the Congregational and Presbyterian churches cordially unite in the movement.—*Congregationalist.*

WAPELLO, IOWA.—The Burlington Hawkeye has a letter from Wapello which says, "A Protracted meeting is in progress at this place conducted by Rev. Thomas M. Kirkpatrick, assisted by Rev. L. B. Dennis and others. About fifty have joined the church on probation."

MONUMENT TO REV. AUSTIN DICKINSON.—A handsome monument, costing $200, has been erected over the grave of Mr. Dickinson, at Amherst, by the liberality of some friends in New York, Boston, and Amherst. It is a shaft of white Italian marble, 8½ feet long, with this simple and appropriate inscription:

"The Rev. Austin Dickinson was born in Amherst, Mass., Feb. 15, 1791; graduated at Dartmouth College in 1813; and after a life of eminent Christian enterprise and usefulness, died in the city of New York, Aug. 15, 1849, aged 58.

"A few friends have erected this monument at his grave, as a tribute to his worth."

ECCLESIASTICAL.

ORDAINED.—On Tuesday, Dec. 4, Mr. Edward W. Gilman, of this city, over the First Congregational Church at Lockport, N. Y. The invocation and reading of the Scriptures by Rev. G. Rockwood, of the Tuscarora Mission; Prayer by Rev. J. S. Barris, of Gaines; Sermon by Rev. J. P. Thompson, of New York; Ordaining Prayer by Rev. S. B. Gilbert, of Parma; Charge by Rev. E. Parmely, of Cambria; Right Hand of Fellowship by Rev. O. Street, of Jamestown; Address to the people by Rev. Mr. Barris; Concluding Prayer by Rev. W. Dewey, of Pekin; Benediction by the Pastor.

ORDAINED.—Nov. 21. Mr. John Mason Ferris, as pastor of the Reformed Dutch Church at Tarrytown, N. Y. Sermon by Rev. W. S. Moore. Rev. Dr. De Witt, of New York, presided, and read the form of ordination; and the charge to the pastor was delivered by Rev. I. S. Demund, of Yonkers. The charge to the congregation was to have been delivered by Rev. Dr. Ferris, of New York, the father of the young pastor, but deeply to the regret of himself and the congregation, he was detained by sickness.

COLLEGE RECORD.

BELOIT COLLEGE, WIS.—A special meeting of the Board of Trustees was held Nov. 22, and Rev. A. L. Chapin, of Milwaukie, was chosen President of the college. The appointment was made with perfect unanimity, and to the entire and great satisfaction of the friends of the college in that region. President Chapin spent some months in the Eastern States last summer, and is so widely known and honored that his acceptance will at once inspire general confidence, and, we hope, bring out a noble liberality towards the institution. The college has an excellent faculty, and its prospects are every way encouraging.

SHURTLEFF COLLEGE, ILL.—A correspondent of the *Watchman of the Prairies* writes from Upper Alton, Nov. 14th:

"The college has 90 students; 70 have entered the Freshman class. Dr. Babcock gives encouragement that he may accept his appointment to the Presidency next spring. He has been authorized to act as agent during the winter, and will endeavor to ascertain whether eastern friends are disposed to aid in the endowment of the Presidency."

UNION THEOLOGICAL SEMINARY, VA.—The founders of this institution, Dr. John H. Rice and his fellow laborers, made provision in it for the accommodation of 100 students, expecting that one-third of this number would annually go forth to labor in the vineyard of the Lord. The number now in the institution, as we learn from the *Watchman and Observer*, "scarcely exceeds a dozen."

CUMBERLAND UNIVERSITY, TENN.—The *Lebanon Packet* records the loss of two of the teachers of this institution; Prof. Lindley has resigned the chair of Languages for reasons not made public; and Prof. A. P. Stewart has left the Mathematical department, to fill the same station in the University of Nashville, vacant by the death of Prof. Hamilton.

WATERVILLE COLLEGE, ME.—The faculty consists of a President, Rev. David W. Sheldon, D.D., and four professors. The catalogue exhibits a list of 13 Seniors, 18 Juniors, 14 Sophomores, 28 Freshmen, and 2 in partial course; total, 75.

FRANKLIN COLLEGE.—Rev. George C. Chandler, who for some time has held the office of President, has resigned, to take effect at the close of the current year.

WAKE FOREST COLLEGE, N. C.—Prof. J. B. White has been chosen President, in place of William Hooper, LL.D., resigned.

WILLIAMS COLLEGE, MASS.—Of 163 students in the four college classes, 64 are from the State of New York, and 5 from Massachusetts.

COLUMBIAN COLLEGE, D. C.—The *Religious Herald* says that the number of students is greater than it has been for twenty years, the senior class having twenty students, and the junior more than that number. A writer in the *National Intelligencer* thinks that the time has come for taking measures to enlarge the accommodations for students.

GIRARD COLLEGE, PHILADELPHIA.—Prof. W. H. Allen, LL.D., of Dickinson College, Carlisle, has been unanimously elected President of Girard College. As no clergyman is allowed within this institution, the directors seem determined to virtually thwart the absurd will of Girard by appointing men to take charge of the college whose religious character will guarantee a sound Christian education to the pupils. Professor Allen is in all respects eminently fitted for the post.

EPISCOPAL COLLEGES.—The following institutions are understood to be under the control of the Episcopal denomination:

Columbia College, City of New York.
Trinity College, Hartford, Connecticut.
Geneva College, Geneva, Western New York.
Kenyon College, Gambier, Ohio.
Jubilee College, near Peoria, Illinois.
St. James' College, near Hagerstown, Maryland.
Burlington College, Burlington, New Jersey.
Shelby College, Shelbyville, Kentucky.

BURLINGTON COLLEGE, N. J.—The Board have issued an appeal for funds. The college is now in its third year, has ample accommodations for 140 pupils, with a competent apparatus, and a good beginning for a library, and has now 126 pupils. The whole contributions received are but $10,000, but the institution is in debt about $25,000, and needs an equal amount for fixtures, including a chapel. The appeal is therefore for $50,000—a very moderate call upon a body so wealthy as the Episcopalians of New Jersey and Philadelphia.

MADISON UNIVERSITY, N. Y.—It is a pity we could not have a change either of names or of location in the central parts of New York. We now have Hamilton College at Clinton, and Madison University at Hamilton. It seems the compromise effected at Albany has failed of giving satisfaction to the Baptists in the region around Hamilton; they refuse to consent to the removal of the University to Rochester, and a meeting of the Board has been called with a view to the resumption of college exercises at H. The attempt to make "The Denomination" as a watchword do the work of a consolidated organization, and bind the churches and individuals by the will of a majority, must fail for the want of strength in the machinery. If Rochester wants a college it must create one.

OAKLAND COLLEGE, MISS.—The President is Rev. Jeremiah Chamberlain, D.D., formerly President of the College at Danville, Ky. Prof. E. N. Elliott, of Georgetown, Ky., has lately been appointed principal of the preparatory department. The *New Orleans Presbyterian* says that this is the only college in the South-west "which has pursued a steady and prosperous course, being now upwards of two years old." It is situated five miles in the rear of Rodney, Claiborne Co., Miss.

HARVARD COLLEGE.—Dr. George Hayward has retired from the Medical Department. A committee of medical students have addressed to him a highly complimentary letter.

MUNIFICENCE.—Hon. James H. Duncan, of Providence, R. I., whose wife is a niece of the late Cyrus Butler, Esq., and principal legatee of his great estate, has given $10,000 to the Atheneum in that city. The Atheneum is already flourishing, having a beautiful stone building and large library—supporting a librarian, and is open daily.

There are in Montreal three colleges, a medical college, twenty convents and academies, four banks,—the aggregate of whose capital is $9,870,000—besides two bank agencies, eight or ten bookstores, twelve or fifteen printing-offices, sixty-four physicians, seventeen licensed apothecaries, sixty-one notaries, and 172 Legal Advocates—a lawyer to every 260 of the population.

FOREIGN.

The steam-packet *Europa* arrived at Halifax on Friday morning, and at Boston on Sunday morning, and her mails reached this city by express on Monday at one o'clock, P.M. A sample of the beginning of the winter's work.

Tranquility prevailed in every part of Europe. The commercial news is of more importance than the political. Cotton had fallen nearly one-fourth of a penny per pound, from the 16th to the 23d ult. Buyers are cautious. In the grain trade there are large arrivals, millers well supplied, no prospect of advance. Western Canal flour at 20 a 23s., and Baltimore at 23 a 24s. Iron is more firm. The Bank of England has reduced the rate of interest from 3 to 2½ per cent., the former rate having remained unaltered from Nov. 2, 1848, during which time the bullion had increased from £13,273,142 to £15,820,912, with supplies pouring in from all parts of the world. Money on call is advanced to leading brokers at 2 per cent. The *Morning Advertiser*, of London, says—

"It is said the directors are about to apply to Parliament to be released from their present obligations to purchase all gold which may be offered to them at £3 17s 10½d per ounce, because they have no means of employing the £16,000,000 now lying in their vaults. Should the Bank be released from this obligation, the value of gold will undergo a great reduction, and a rise, in the inverse ratio, will take place in the public securities."

The American mail steamer Hermann sailed from Southampton for New York, Nov. 20, with Mr. Donelson, ex-minister to Berlin, and sundry Hungarian refugees, as passengers. She has 200 tons measurement of German goods, and 250 tons French and English, the whole cargo valued at £150,000 sterling, and yielding $15,000 freight.

The *Times*, of Nov. 21, has an article on the Nicaragua question, which we hope has been read by the editor of the *British Banner*. Its conclusion is thus stated:

"We foresee, therefore, that the tone in which Sir Henry Bulwer will enter upon his duties, and this negotiation in Washington, will not be the same in which Mr. Chatfield addressed the Nicaraguan Government; and after having advanced with extravagant eagerness certain propositions which rest, at most, on debateable authority, Lord Palmerston will probably reconsider the question. It would be to the last degree absurd and disgraceful if the injudicious proceedings of a few wrong-headed individuals could hatch a serious quarrel out of a matter in which the interests of England, of the United States, and of all the world, are identically the same."

FROM THE SANDWICH ISLANDS.—By the *Crescent City* came passengers Dr. Judd, Prime Minister of the King of the Sandwich Islands, with two young princes, the adopted sons of the King. Dr. Judd was formerly a missionary, but entered into the civil service of the government with the approval of his associates. He is now come as a plenipotentiary to complete the arrangements with this and other governments to secure the rights and establish the actual independence of the Hawaiian nation.

Dr. Judd was so fortunate as to meet at San Francisco with Mr. Charles H. Eames, the U. S. Commissioner to Hawaii; who had special powers to negotiate a new commercial treaty; and having thus met by accident, the two plenipotentiaries set to work and completed a treaty, which was brought to Washington by Lieut. Beale. It contains most liberal provisions, especially with reference to making the Islands a resting place for steam-packets from our Pacific ports to China. Mr. Eames having thus accomplished the main business of his appointment, concluded to resign and remain at San Francisco, where he has become editor of the *Pacific News*.

The onset of the French admiral upon the government and people of the Sandwich Islands was not only unjust and cruel, but ridiculous. A great parade was made of landing a military force, when not a native was to be seen. The King very properly trusts to the civilized powers to protect him. It is said there is not a single French merchant in the Islands to import the brandy about which this display of French chivalry was made. All the representatives of foreign powers sided against the French. Mr. E. O. Hall acts as Principal Secretary in the absence of Dr. Judd.

GENERAL NEWS.

CONGRESS.—Things remain much as they were last week. The Senate meets occasionally, and adjourns. The House is still unorganized. Thirty-four trials have been made to elect a Speaker, but without any progress towards the result. Mr. Winthrop's friends stick to him, and his vote has been increased to 102, which is only one short of the highest number obtained by Cobb. At the close of last week, Mr. Cobb withdrew, and the Democratic vote has since been scattered. Ten years ago, the famous New Jersey question blocked the House for three weeks, before a Speaker was chosen, and the message of President Van Buren was not delivered till Dec. 22. In the present case, the representatives appear to keep their tempers very well; neither the President nor the country experiences great anxiety about the message; the affair fixes the attention of the whole nation upon the simple issue which causes the difficulty—the refusal of a large portion of the slaveholders to vote for any man who is in favor of a law excluding slavery from territory now free.

P. S.—On Tuesday the 39th trial gave W. J. Brown of Indiana 109 votes, Winthrop 101, Wilmot 7, Morehead of Kentucky 5, and 5 scattering; total 227, requiring 114 to elect. Mr. Winthrop then withdrew his name, and the House adjourned. The Vice-President in the chair of the Senate has decided that no legislative business is in order in that body until the House is organized.

REPORT OF THE POSTMASTER GENERAL.—By some anomalous administrative process, like those which seem to be growing common in these days, the annual report of the Postmaster General, which is usually one of the "Documents accompanying the President's Message," has found its way to the public through the newspapers, in advance of the delivery of the message to which it is properly an appendage. In its details of the condition and prospects of the department, it is clear and business-like, but in its proposals of reform exceedingly inconclusive, short-sighted, and unstatesman-like to a marvel. We regret the blunder, both for the honor of the officer who has made it, and for the importance of the subject to the public interest. We shall attempt a more careful examination hereafter, of the propositions submitted by Mr. Collamer. For the present we can only present a few of the statistics, leaving each reader to make his own reflections, deductions and applications. The returns are to the 1st of July, 1849.

Length of 4,943 mail routes, *miles*,	167,703
Transportation of the mail, "	42,547,069
Cost of transportation,	$2,428,515
Cost per mile, average, *5 cents* and 6 mills.	
Gross receipts for the year,	$4,905,176
Of which, from Letter postage,	3,382,762
" " Newspapers and Pamphlets,	819,916
" appropriation for Gov't postage,	200,000
Expenditures for the year,	4,479,049
Excess of gross revenue,	426,127
To which add former appropriations not drawn from the treasury,	265,555
Making a total of unexpended resources of	691,682
Estimated expense for 1850,	4,750,138
Probable revenue for "	4,892,166
To which add balance of $691,682, and $200,000 for Gov't Postage, and the estimated resources of the year are,	5,783,848
Leaving a net balance June 30, 1850, of	1,033,710
No. of letters charged with postage,	62,000,000
Pub. Doc. distributed by 30th Congress,	370,350
Weight of the same, lbs.	467,762
Printed speeches franked, lbs.	6,582,500
Estimated weight of do, lbs.	411,531
Senate letters, speeches and documents, year ending June 30, 1849,	1,871,846
Yearly postage if charged on Congressional matter at present rate,	$792,700
Paid to postmasters for delivering franked documents,	95,161
Dead letters returned and opened,	2,100,000
Money found therein,	$32,669
Communications received at the Department annually,	370,000

NAVAL REFORM.—The indefatigable sailor, Watson G. Haines, held an excellent meeting at Salem, on Tuesday evening, Dec. 4. Hon. N. Silsbee, Jr., Mayor of the city, in the chair. Prayer was offered by Rev. Dr. Worcester. Mr. Haines made his statement with regard to the evils of rum and the lash in the navy, and read the letter of Commodore Stewart. The chairman read a letter from Hon. Charles W. Upham, who says:

"American seamen are celebrated all over the globe for their hardihood, courage, enterprise, patriotism and skill. When the brutalizing effects of the evils it is now aimed to remove cease to show themselves, and the sailor is restored to the dignity, the rights, and the personal inviolability of a free man, a free citizen, and a rational agent, then will the influence of our country in favor of liberty, virtue, and religion, begin to be felt in its beneficence and power throughout the world."

Eloquent speeches in favor of the object were made by Hon. Stephen C. Phillips, Gen. George H. Devereux, and Rev. Dr. Worcester. Mr. Phillips expressed his unqualified sympathy with the movement. The law authorizing punishment went upon the assumption that the sailor was not a man—his ration of grog on the idea that this was his only *reward*. If he did poorly, flog him; if well, give him his grog. The sailor, however, was a man, and should be treated as a man. Gen. Devereux referred to the records of flogging read by Mr. Haines, and said it was a national stigma, going far to lower the glory and honor and dignity of our flag. Better every ship should sink at her anchors, better trust to Providence and our own hearts and hands than to such brutality as this to maintain our name and fame. Dr. Worcester gave some facts about flogging in the navy within his knowledge. This cause had his entire sympathies. He bade it God speed. Those who opposed this movement did it from sympathy with what was wrong in their own natures. He denounced such brutality and degradation. The reverend doctor's remarks closed in a most eloquent appeal in behalf of oppressed seamen."

CALIFORNIA.—The steamer Crescent City arrived here on Friday morning, from Chagres, Nov. 28, with California news to Nov. 1, 160 passengers, and upwards of a million in gold. The news was brought to the Isthmus by the mail steamer California, which arrived at Panama, Nov. 22, with 258 passengers, and upwards of a million of dollars in gold. The mail steamer Ohio arrived here on Sunday, bringing the *mails* of the California, with 143 passengers, and $250,000 in gold.

The run from San Francisco to Panama by a mail steamer, *ought* to be made in much less than 22 days, and the mails *ought* not to require 19 days from Panama to New York, as the Crescent City was but 9 days from Chagres. The number of letters, fifteen to twenty thousand at a trip, (at 40 cents postage too!) some charged as high as five or six dollars, to say nothing of the countless newspapers, demands more energy and attention on the part of the officials.

There were 1300 passengers passed through Chagres on the 25th and 26th Nov., on their way to California; and there were more passengers waiting at San Francisco to come away than would fill the next two steamers—a considerable proportion of them, as of the California's company, with broken constitutions. The looks and talk of the California's passengers induced some on the Isthmus to turn back and come home in the Crescent City.

The overland immigrants have mostly arrived, or have been heard from, and are likely to arrive, being aided by the relief parties sent out by Gen. Smith. There has been much hardship among them, and many died on the way. The remains of Webb's company under Audubon, have arrived at San Diego, worn out with eight months' travel.

The alarm was raised in regard to the insufficiency of the stock of provisions in the country, and a great rise of prices followed; mess pork $40 to 45; molasses 65 to 70 cents; Goshen butter 70 to 85; cheese 40 to 50; Richmond flour $20. It is expected that many will perish in winter in the remoter diggings. There had already been two heavy rains, in foretaste of the impending season. Roads would become impassable in December. The eager pursuit of gold, aggravated by disappointment or inflamed by success, would keep many from taking seasonable warning to return to society.

The town of San Francisco has a population of 30,000; and 100 British vessels lay in the harbor. Upwards of 20 vessels are advertised to sail, most of them for the Sandwich Islands. It is estimated that there are 80,000 people in the mining districts. The Oregonians have returned home, thinking it more profitable to get out lumber at $75 or $100 per M. than to dig gold.

The steamers Senator and McKim are plying on the river to Sacramento city. Gen. Riley had issued his proclamation for Thanksgiving on the 29th Nov. Great complaints are made at that end of the line as well as this, of the irregularity of the mail from the States, as well as of the want of more mail routes and postoffices in the country.

CONSTITUTION OF THE STATE OF CALIFORNIA.

The constitutional convention of delegates spontaneously elected by the people of California, on the recommendation of Col. Riley, of the army (titular governor of the province, according to the old Mexican custom), have closed their labors and adjourned *sine die*, in perfect order, after a session of about two months, having framed a constitution which must be regarded as one of the most extraordinary of the wonderful events connected with the recent history of that country.

This constitution, framed by the representatives and for the acceptance and government of a promiscuous agglomeration of all nations, suddenly drawn together in search of gold, far surpasses in practical wisdom the constitution devised with so much labor by the philosophical French for their new republic; having fewer weak spots, affording less temptation and opportunity for its violation, and being far less encumbered with needless restrictions or whimsical rules and provisions of any kind. When adopted by the people, and approved by Congress, it will take its place in the book of "American Constitutions," as one of the best models to be found in that rich volume.

The new State has been quite moderate, considering that it had to carve for itself its own territory. It takes in the whole of the sea-coast obtained from Mexico, and is bounded on the east by the 120th degree of longitude, from lat. 42 to 39, thence by a straight line to the point where the 35th degree of latitude crosses the Colorado river; thence down the middle of that river to its junction with the Gila, at the point where the Mexican boundary touches their joint outlet at the head of the Gulf of California, being about 800 miles in length by 250 in breadth.

The constitution contains the old Jeffersonian ordinance against Slavery, full and strong. It adopts the principle of exclusive white suffrage, but permits the legislature, by a two-thirds vote, to admit Indians and their descendants to the privilege. The African race can only be admitted by a change in the constitution, for which reasonable provision is made. The clause prohibiting free negroes to settle in the State, originally adopted in committee, was reconsidered and unanimously stricken out.

The legislature meets annually; the judicial and other State officers are all elective—the judges for six years. The legislature is charged to foster the interests of education, to provide for a system of common schools, and to establish and endow a University. The seat of government is at Puebla San Jose. There can be no State debts, no banks nor lotteries, no paper money, no legislative divorces, no fees for judges, no legal discrimination or preference in religion, no imprisonment for debt. No person can be elected o office who has been guilty of embezzlement of public funds, of bribery, or of fighting a duel. The people were to vote on the adoption of the constitution Nov. 13th, and on the same day for Governor, Legislature, and *two* members of Congress. The new Legislature is to assemble Dec. 15th, and in four days to elect two Senators to Congress. The weakest spot in the constitution is the limitation of the number of members of the Legislature, the Assembly to 100 and the Senate to less than half that number; whereas, all experience shows that a numerous representation in the popular branch is the best security against intrigues, cabals, and corruption.

NEW ROUTE TO BUFFALO.—The Chemung Railroad is at length completed, establishing a connection between the Erie Railroad and Buffalo. On and after Monday next, passengers leaving New York at 5 o'clock, P. M., will be landed in Buffalo (errors excepted) the next evening.

CANADIAN TRADE.—The *Albany Journal* says that the quantity of Canadian flour which reached New York last year was but 50,000 bbls., and this year it is 150,000, with beef, pork, ashes, &c., in proportion; and that vessels are loaded at the Atlantic Docks, Brooklyn, with Canadian flour and provisions for Nova Scotia and Newfoundland. With such a result, Britain will hardly build the railroad from Toronto to Halifax.

The *Banker's Magazine* gives the rail-way receipts for 39 weeks ending the 13th of October, for the last seven years, the length of miles opened, and the average earnings per mile, each year:

	Miles opened.	Average earnings.	Gross receipts.
Jan. 1, to Oct. 13, 1843	1,586	£2,331	£3,680,483
" 1844	1,770	2,493	4,215,443
" 1845	2,030	2,627	4,960,317

Editors' Cable.

LECTURES ON MODERN HISTORY, from the irruption of the Northern Nations to the close of the American Revolution. By William Smyth, Professor of Modern History in the University of Cambridge. Third American edition, revised and corrected, with additions; including a Preface, and a list of books on American History. By Jared Sparks. Boston: B. B. Mussey & Co. 1849.

The endorsement of this work by so distinguished an historical scholar and writer as Pres. Sparks, with the fact that it has reached in the course of a few years its third American edition, is its sufficient recommendation. Having used it freely, however, some years since, when historical inquiries were more familiar to us than they have since been, we can bear personal testimony to its excellence in its department. The object of the author is, not so much to write a connected history of the times he traces, as to point out the prominent points of attraction and interest for the research of others; to trace the lines of investigation which the reader is to pursue, if he would use his opportunities to the greatest advantage; and to direct him to the use of those guides and aids which will be found by him of highest value. Of course this is a work requiring great breadth and comprehensiveness of view on the part of the Professor, as well as a minutely accurate acquaintance with authors and their results. Yet it is a work most needful to be done, and of almost inestimable utility, as well accomplished. And the testimony of Dr. Sparks is conclusive as to the candor and wisdom which these lectures display.

The following paragraph, extracted from the Professor's criticism upon Gibbon, has always seemed to us among the finest—if only for its rhetorical propriety and beauty—in modern literature. It will give a better notion of the style of the Lectures, where that has been at all elaborated, than a half-column of description. After expressing his surprise and disgust at the vulgar relish of Gibbon for obscenity, and his pain at his sarcasms against Christianity, and after commenting in terms of deserved censure upon that great defect of which all readers of the historian of the "Decline and Fall" must be painfully sensible—the want of simplicity of narrative—he adds the following tribute to his various excellencies; a tribute as generous and as beautiful as it is richly merited:

"History is always a work of difficulty; but the difficulties with which Mr. Gibbon had to struggle were of more than ordinary magnitude. Truth was to be discovered and reason was to be exercised upon times where truth was little valued and reason but little concerned. The materials of history were often to be collected from the synods of prelates, the debates of polemics, the relations of monks, and the panegyrics of poets. Hints were to be caught, a narrative was to be gathered up, from documents broken and suspicious, from every barbarous relic of a barbarous age; and, on the whole, the historian was to be left to the most unceasing and unexampled exercise of criticism, comparison and conjecture. Yet all this, and more than all this, has been accomplished. The public have been made acquainted with periods of history which were before scarcely accessible to the most patient scholars. Order and interest and importance have been given to what appeared to defy every power of perspicacity and genius. Even the fleeting shadows of polemical divinity have been arrested, embodied, and adorned; and the same pages which instruct the theologian might add a polish to the loveliness of the man of wit, and imagery to the fancy of the poet. The vast and obscure regions of the Middle Ages have been penetrated and disclosed; and the narrative of the historian, while it descends, like the Nile, through lengthened tracts of present sterility and ancient renown, pours, like the Nile, the exuberance of its affluence on every object which it can touch, and gives fertility to the rock and verdure to the desert."

A DISCOURSE ON THE DEATH OF WILLIAM K. TOWNSEND, Esq. Preached Sept. 30th, 1849, by Rev. Hardett Hart, pastor of the Congregational Church in Fair Haven. New Haven: Durrie & Peck. 1849.

We had marked this discourse for notice several weeks ago, but it has been overlooked in the multitude of publications upon our table. It is a just and beautiful tribute to a good and faithful man. Mr. Townsend was widely known and esteemed for the simplicity and earnestness of his piety, for his labors of charity, and for his unwearied devotion to the public good. He was actively engaged in various enterprises of Christian benevolence and of moral reform. He was especially interested in the welfare of the young. In later years also he devoted much attention to scientific agriculture, and to the general improvement of the town in which he had fixed his residence. In the language of his pastor:

"Mr. Townsend lived the life of a practical and devoted Christian. He was not in a position where his life and influence would be so much marked as would those of some men. But as a gentleman and a man of business, he was controlled by the high principles of religion. He was decidedly a religious man. He was not only one who hoped that he was a Christian, but he was one who acted as though he was a Christian. Instead of searching continually for evidence of his own piety, he made evidence, and therefore he had it. One could not long remain with him without learning that he was actuated by the fear and the love of God. Wherever he went, he carried his religion with him. In the pursuits of business, in private and in public life, in his journeyings, whatever he did, he was still a Christian. Said one who had traveled with him far in the western country, when speaking of his religious character, 'he was always the same.' Those who were brought under his influence can testify to his faithfulness as a friend of Christ. If he happened to be with a Christian, he loved to talk of the Christian experience. The language of piety was no foreign tongue to him. It was his own dialect: a language which had been imparted to him as his own by the Great Teacher. If he was in company with a sinner, he sought opportunities to introduce the greatest of all subjects, as a theme of personal interest. He was not one to wait for opportunities of doing good, but he sought for them."

His death is a great loss to the church and to the community with which he was so long associated. The following reflections of the discourse will be felt to be appropriate in other places where the good have been called to their rest:

"When a good man dies, there are many who feel and mourn his loss. Heavily as the blow falls upon the immediate circle of his friends—it is not confined to them alone. There are many others in the wider circle of his acquaintance and his influence, to whom his departure is an unexpected and a deep affliction. It is felt by those with whom he mingled in the pursuits of business and the walks of life, to whom he was a counselor, a guide, a friend. It is felt by those whom he assisted and encouraged in life, and who, without his timely aid and advice, would have found discouragement and failure before them. It is felt by the children of want and suffering, who in the day of their distress were relieved by his kindness. It is felt by those whom he had warned from the way of guilt and death, by those whom he had rescued from the power of the destroyer, by those whom he had instructed and directed to Christ. It is felt by those with whom in other days he had knelt in social prayer, and with whom he had consulted for the welfare of Zion; by the Church, at whose altars his form will no longer bow, his voice no more be heard, his prayer no more ascend. It is felt by the minister of Christ, who in days of sadness and discouragement was blessed with his kind counsels and his cheering and hopeful words; who, when others looked on with coldness or turned away in indifference, found in him a firm and unchanging friend. It is felt in the associations of charity and benevolence, in whose objects he felt a peculiar interest, and for whose prosperity and efficiency he cordially gave his prayers and his contributions. It is felt wherever his presence cheered, and his prayers availed, and his generous charity reached.

"Most of all, it is felt in that home which he ennobled, and graced, and blessed: in that family circle where he bore the names of HUSBAND and of FATHER. When the husband and father dies, a deep affliction meets the smitten and saddened household. He who was their head, their director, their best friend: around whom in every season of gladness and of distress they gathered; to whom they went with all their wants and joys and sorrows: for whom they would gladly have toiled and suffered and died, he is with them no longer. No more as they return to their home after days of absence, will his welcome greet them. No more as they go forward in the duties of life, will his counsels instruct them. No more as they bend around the family altar, will his voice lead their devotions to the throne of grace. A peculiar loneliness abides within their home. A footstep which they almost expect is heard no longer in its halls. A voice for whose tones they almost listen is hushed in unbroken silence."

THE NEIGHBORS. A story of Every-day Life. By Fredrika Bremer. Translated from the Swedish, by Mary Howitt. Author's edition, with a new preface. New York: George P. Putnam, 155 Broadway. 1850.

An officer of a book-publishing Society has publicly denounced the works of Miss Bremer as of hurtful tendency, placing them in the same category with the works of Marryatt and Eugene Sue, and making their popularity the ground of an appeal in behalf of "the volume enterprise" of the American Tract Society. This denunciation we regarded at the time as singularly unjust and unfortunate; indicating either an entire ignorance on the part of the speaker of the works which he condemned, or a narrowness of view altogether unworthy of an advocate of a sound and healthful literature. There is much in our popular literature which, though neither evangelical nor sacred, is yet of a useful and a hopeful tendency; which fosters the generous sentiments and the kindly affections of our nature, and which instructs, refines and elevates mankind.

The chief excellence and attraction of Miss Bremer's writings lies in the genial play of the domestic affections over their every page, which makes *home* a charmed spot—the center of earthly joys. She pictures to the life the simple, happy homes of her native country, and therein paints also what is common to the homes of affection and happiness everywhere. There is, too, diffused through her pages a sympathy with the humbler classes of society, with the poor, the depressed, the wronged, which sometimes makes her simple tale a powerful plea for social reform. This feature of her writings has attracted to Miss Bremer many hearts in this land of freedom and of domestic joy, and we doubt not that in her present visit to America she will be welcomed to many a home which has been enlivened by her graceful and instructive stories of Swedish life, and will find that true homes and true hearts are in their essential features everywhere the same. It is a gratifying circumstance, in connection with this visit, that Mr. Putnam has commenced the publication of a new and uniform edition of Miss Bremer's works, revised by herself, and has given her "the privileges of a native author." This act, at once just and generous, will doubtless be appreciated by the public. The entertaining story of the domestic life of Franziska Werner is the first of the series in this new edition. There is prefixed to it a portrait of the author.

THE GOSPEL NARRATIVES: Their origin, peculiarities, and transmission. By Henry A. Miles. Boston. Crosby & Nichols. 1849.

A very clear, interesting and instructive little book, of 170 pages, which will put before any who may read it a great deal of valuable knowledge and thought concerning the four Evangelical narratives—their writers, their several peculiarities, and their transmission to us. It is designed for Sunday-school scholars, of an advanced standing. But it will be found equally appropriate to any uncritical student of the Scriptures.

The author's idea of the Gospels, as incidentally developed, is radically defective. He evidently regards them as composed just as any other histories might be composed, by honest and zealous but fallible men. He entirely *ignores* Inspiration, as a special and supernatural influence of God's Spirit qualifying the writers to set forth the truth in the manner most suited to its nature and to God's purposes. Any such Inspiration he drops out of sight, altogether; and the only inspiration he recognizes in these writers, is love to Christ, belief in their own declarations, and a want of the learning which Josephus possessed. The silent and sidelong influences of the book will thus tend naturally to loosen the hold which the Gospels have on the conscience and the intelligence, wherever they are regarded as Divine in their authority; and to reduce them to the level essentially of any honest cotemporaneous narratives.

EXPOSITORY LECTURES ON THE EPISTLE TO THE EPHESIANS. By the Rev. Robert J. McGhee, A.M. M.R.I.A. Late Minister of Harold's Cross Church, Dublin. Rector of Holywell cum Needingworth, Hunts. New York: Robert Carter & Brothers, 285 Broadway. 1849.

A series of Lectures delivered extemporaneously, as we learn from the Preface, without notes or special preparation; and reported by a stenographer employed for the purpose. The author's engagements &c. have not allowed even time to amend or revise them in reference to publication. They have precisely the defects and faults, and precisely the excellencies, to have been expected from such a method of preparation. They want minute accuracy of thought and statement, condensation, progressiveness of argument, and even at times entire clearness. They are often loose and repetitious in style, and insufficient in argument. But they are animated in manner, and devotional in spirit; and may tend greatly to the edifying of many who read them. The critical scholar will look elsewhere for his enlightenment. But in the conference room, or the social prayer-meeting, or the chamber in which the private and unlettered Christian offers his daily prayer and muses upon his Bible, they may be found of much service. There is an unction of feeling about them, and a vivacity of style, appropriate to such uses.

The system of doctrine developed in them is substantially that—so far as we have examined—of the evangelical party in the Anglican Church; and accords with the Articles, if it does not with the Liturgy, of that comprehensive Communion.

A COPIOUS AND CRITICAL ENGLISH-LATIN LEXICON, Founded on the German-Latin Dictionary of Dr. Charles Ernest Georges. By Rev. Joseph Esmond Riddle, M. A., of St. Edmund Hall, Oxford, Author of "A Complete Latin-English Dictionary," &c., and Rev. Thomas Kerchever Arnold, M. A., Rector of Lyndon, and late Fellow of Trinity College, Cambridge. First American Edition, carefully revised, and containing a copious Dictionary of Proper Names from the best sources. By Charles Anthon, LL.D., Professor of the Greek and Latin Languages in Columbia College. New York: Harper & Brothers, 82 Cliff-st. 1849.

This ample title-page renders unnecessary a description of the character of the volume to which it is prefixed, while the scholarship of the authors guaranties its literary execution. So far as we have examined it, the work indicates thoroughness, copiousness and accuracy. It is evidently the fruit of great labor and research, and must entirely supersede the mere apology for an English-Latin Dictionary, commonly bound up with the Latin-English. Such a work has long been a desideratum with the classical student. There have been times when it would have been of no small service to ourselves; and we would heartily commend it to the notice of all young gentlemen who are called upon to write Latin exercises, who are expecting the Latin Oration at Commencement, or who are poring over a Latin thesis, in anticipation of an examination for licensure by some grave and learned body of divines.

The typography of the book is excellent.

THE MEMOIRS OF THE LATE HANNAH L. MURRAY. By Gardiner Spring, Pastor of the Brick Presbyterian Church, New York. New York: Robert Carter & Brothers, 285 Broadway. 1849.

This is "a Pastor's tribute to one of his flock;" a merited tribute, beautifully rendered. Miss Murray was widely known in various spheres of benevolent activity in this city; her life was one ceaseless labor of love. In the language of her pastor, "She was too rare a Christian to be forgotten. It is due to the living who may yet live as she lived, and die as she died, that her character and counsels should be addressed, especially, to a large class of her accomplished associates." It is grateful also to the admirers of a gentle yet fervid piety, to know that flowers of such delicacy and fragrance can bloom even in the close and pestilential atmosphere of the great city.

The Memoir is written in a chaste and an attractive style, and exhibits in its subject a rare degree of literary as well as religious cultivation.

The most mischievous liars are those who keep on the verge of truth.

ORIGINAL COMMUNICATIONS.

For the Independent.

"I ALSO WILL SHOW MINE OPINION."

Very seldom has a brief effort of one individual excited so much interest, and called forth such a variety of criticism, as the preaching and the publication of the discourses by Rev. Dr. Bushnell, entitled, "*God in Christ*." The various opinions which have been expressed, as may be seen at a glance, in a pamphlet lately issued from Hartford, by "*Criticus Criticorum*," shows us that orthodox philosophy is not yet very fully defined. Individuals and schools who have been supposed to harmonize in their theological theories, are found at variance; and in their views of these discourses they seem to have looked with different eyes, and to have come to very different conclusions. One discovers errors which are not manifest to another; and taking the discourses as a whole one sees objects and tendencies which are not apparent to another.

In all which I have seen, however, it seems to me that the great object of the author has been somewhat misapprehended, and that severe accusations have been preferred, which cannot be sustained.

As appears to me, the author has not attempted to present a new system, or to establish and propagate a new *ism*, in relation to the subjects discussed, in order to make *Bushnellites*, or be the champion of a new school. Instead of this, he has borne us along over eminences where we can survey the whole subject from some new points of vision, and left us to form such theories as we may, or as we must, from these new perceptions of the wide area. He has destroyed nothing; he has changed nothing. The landscape is the same that it ever was; although, from the positions where he places us, it may appear different from what it ever did before.

In my early childhood I was familiar with the hills and vales, the springs and rivulets, the meadows and forests of the old homestead. But when a little older I was taken on to a neighboring eminence, where the whole farm was seen from one spot; and I well recollect some of the painful sensations arising from the difficulty of recognizing that apparently new landscape as my home. Everything seemed so changed that I was ready to exclaim, My home is lost. But when I returned it was all there. Not, however, just as it appeared before. This new view had given me some new perceptions of the relation of the different parts, and the general aspect of the whole.

Those who have long contemplated these themes through the gimlet holes of some sectarian philosophy, will be very likely to think that they are taken into some strange land, when they contemplate them from new positions. Some will tremble and mourn at the new aspect of the old homestead, and severely rebuke the man who dares to lead them out to these strange perceptions; and they will find no rest until they can lie down again undisturbed at the wonted place of vision.

Others, recognizing from all these new positions, the endearing objects of home, will contemplate them with new delight, and with grateful remembrances of one who has led them to these interesting perceptions of objects ever dear.

Before Dr. Bushnell is condemned—before the hand or the heart of Christian confidence and affection is withdrawn, it seems to me that the Benches of Critics and Doctors must, in some way, come to more definite and harmonious views of the points and lines of genuine Orthodoxy. Though these are now sufficiently marked for all practical purposes, where there is anything like a due proportion of charity mingled with faith, yet it would be very difficult to form a tribunal for the trial of the accused, the members of which would not have more contention among themselves, when they came to precise measurements, than with the arraigned offender.

These diverse perceptions and conclusions are affecting evidence that we are still far from perfection in Theological science or Christian philosophy, and that we need to be led up to some new positions, where we can more fully discover the landmarks of the saints' inheritance.

Let us not then hastily condemn or alienate the brother who dares to take a new position for higher discoveries and more successful conflict. He may scatter some cloud which has long been gathering over the simplicity of the Gospel. He may remove some obstacle to the "free course" of the divine word.

There must be change if there is improvement. There must be new discoveries and new presentations of the treasures of truth. And let us pray every morning and evening that strong minds and devout hearts may be consecrated to the high purpose of discovering the way of God more perfectly, and removing some of the obstacles to finding and pursuing the path of life.

ELIHU.

For the Independent.

LETTERS OF RECOMMENDATION.

It is not unfrequently the case that the pastors of our churches and others are imposed upon by persons who, after having solicited and received charity, or been admitted to our pulpits on the strength of their letters of recommendation, are afterwards found to be of a worthless character. An individual professing to be a converted monk, or a reformed inebriate, or the victim of some misfortune, succeeds in obtaining a recommendation from some source, and which he makes use of to secure the favor of a pastor with whom he may pass a Sabbath. Appearing well for a day or two, he asks and obtains another letter from the pastor testifying to his piety and ability, and commending him to the favorable consideration of his brethren, although the writer knows nothing about the man except what he has gathered from a day or two's acquaintance. With these two letters the individual finds it easy to get a third and a fourth, and thus goes on until he is able to prosecute successfully his schemes.

Many of the writers, it is true, testify that they are acquainted with many of the "eminent clergymen" and others who have recommended the person in question, and have no doubt of his excellent qualities, &c. But this form of a commendation is as acceptable to the individual, and if he is an imposter, as pernicious to the community, as any other.

With such letters a shrewd and persevering imposter may go from pulpit to pulpit and city to city, and although (as in a recent case which has suggested these remarks) he makes developments of himself that prove his deceitfulness and hypocrisy, yet it is difficult to arrest and expose him, because of the long list of highly respectable names by which he is fortified. He may be soliciting money for a society that has no existence, or to rebuild a church that was never burnt, or may raise funds by "astounding disclosures," that not only astound but disgust all his hearers; and yet his "letters" will carry him through all his hypocritical career. He may be exposed in the newspapers of one town or city, but this does not prevent him from practising his impositions in another.

What, therefore, we have to say is, that no minister or other person of influence has a right to give to another a letter or certificate of recommendation unless he is sufficiently acquainted with him to know what is his real character. To give such a letter upon a slight acquaintance, or simply to put an end to an earnest solicitation, or to do a favor to one of doubtful character, is to impose upon our churches and greatly injure the cause of religion. Upon the strength of such letters an imposter is admitted to our pulpits, and not only brings disgrace upon religion, but exposes the pastor and officers of the church to the deepest mortification. It not unfrequently happens that a pastor will recommend a person to our ministers and churches simply upon the acquaintance formed in one or two days. Now he may if he pleases admit him to his own pulpit and house, and render him pecuniary assistance; but when he uses the influence of his position to give the man currency in other communities, this becomes a serious matter, and one of which the Christian public have a right to take cognizance. If upon such testimony I admit a stranger to my pulpit, who afterwards shows himself to be a consummate hypocrite, I must look to his endorsers, and if they have testified to his piety without knowing anything more about it than what a day's acquaintance has furnished, they have committed a wrong, the evil effects of which I and my whole church experience. Neither has any one a right to recommend a stranger simply because he brings numerous satisfactory letters from his ministerial brethren. If they know him and can bear witness to his piety and learning, this is well and ought to be sufficient. If the letters have been obtained by repeated solicitations, founded in the beginning upon a single letter, and that perhaps a forgery, then the series ought to be stopped. Clergymen may, as they often do, regret having given letters under these circumstances; but their regrets do not remedy the evil already done. They may through the press withdraw the sanction of their names from the imposter, but the evidences against him must be very clear and decisive to warrant a public exposure, and at the same time shield themselves from legal action on the part of the accused. The only safe and *right* course is to testify only to what we know, and if a stranger is bold enough to ask of us a recommendation, let us be bold enough to refuse it.

Upon this principle the writer has uniformly acted; and had his brethren been equally cautious he would have been saved the feeling of mortification which has suggested this article.

But another evil arising from this looseness in giving letters of recommendation, is the fact that the interests and claims of worthy and pious strangers thereby suffer. As a burnt child dreads the fire, so does a pastor who has been once effectually, and in spite of his own half-formed convictions, imposed upon, look with suspicion upon all subsequent bearers of eulogizing letters. He is tempted at least to be less scrupulous about obeying that important command, "Be given to hospitality," and is rendered rather confident that in "entertaining strangers" he is *not always* "entertaining angels unawares."

A NEW ENGLAND PASTOR.

SELECTIONS.

(From Hunt's Merchants' Magazine, for December, 1849.)

The Moral and Social Benefits of Cheap Postage.

(CONTINUED.)

The reduction of 1845 was made, avowedly, not with the design of copying Rowland Hill's system, but mainly for the purpose of putting down the private mails, by underbidding them. That reduction also relieved the community so far, that it was impossible, for a time, to obtain the attention of the public to the claims of the true system of cheap postage. And when, at length, the question came up, early last year, in a form to awaken interest, the friends of cheap postage found themselves embarrassed by a strong prejudice in the people and representatives of the more thinly settled parts of the country, who had imbibed the notion that the call for cheap postage came only from the cities, and was a mere scheme for the great merchants and manufacturers of the East, and in a strong impression, hastily taken up in high quarters, that the length of our routes was a good reason for insisting that cheap postage, in this country, should be three cents, rather than two cents, which is the nearest equivalent for Mr. Hill's penny sterling. In meeting these and other minor difficulties, we have too much lost sight of the real object in view, the grand social and moral benefits of cheap postage, which make it one of the beneficent wonders of the age.

It was a conviction of these benefits which, in the early part of last year, led a few individuals, in Boston and New York, themselves mostly disconnected either with the commercial or publishing interest, to associate together for the purpose of awakening the public mind to the greatness of the loss which our country is suffering every year that we remain without cheap postage. It is in this light that we wish the people to regard it. And when they once begin to consider what cheap postage will do for society, they will be so earnest in demanding it that their rulers cannot choose but yield and grant the boon.

The post-office is, by its very constitution, a great social machine, intended to weave a network of personal intercourse between the people all over the country. The authors of the Federalist so understood it. In their decisive plea for our present constitution, (No. 42), they argue for the establishment of a post-office on this simple consideration, that NOTHING WHICH TENDS TO FACILITATE INTERCOURSE BETWEEN THE STATES, CAN BE DEEMED UNWORTHY OF THE PUBLIC CARE." That ought to be the spirit of all legislation and administration for the post-office—to facilitate intercourse. When the post-office does this most effectually, it best subserves the object of its creation.

To facilitate intercourse is to advance society, in all its great interests. The interchange of thought is the advancement of society. Where this interchange is hindered or clogged, thought is stifled, inquiry suppressed, affection chilled, enterprise hampered, freedom chained. In proportion to the actual exercise of this interchange, mankind rise, and advance, and grow, in all that constitutes the glory of humanity. To "facilitate intercourse" is about the only positive act for the advancement of society which the constitution empowers our national government to put forth. To this power alone it has interposed no limitations but those which bound the resources of the government, and the capacities of the people.

Congress has, from the beginning, acted in the spirit of this principle, in one remarkable particular—the postage of newspapers. To "facilitate intercourse among the States," the charge for newspapers has approached to uniformity, and has been fixed at a rate very far below the expense incurred. Even with the very great increase of newspapers, within the last few years, they do not pay above two-thirds of what they cost the department. Yet Congress has carried them from one end of the country to the other, and the sole reason has been, that by this liberality, the government could "facilitate intercourse among the States." Rowland Hill's system itself, glorious as it is, may be considered as little more than an application, with a slight emendation, of our plan of newspaper postage to the postage on letters. As he has demonstrated, and experience in England has proved, that the application of the same principle to letters is practicable, and within the reasonable ability of the government, what the friends of cheap postage now ask is, that Congress will apply their own principle to letters, as they have always done to newspapers. The chief emendation is the adoption of absolute uniformity of rate, which is grounded on the discovery that there is no practicable difference in the expense.

Cheap postage on newspapers has made us a newspaper-reading people; cheap postage on letters will make us a letter-writing people. The power and practice of writing one's thoughts is itself an advanced stage of education. The mere act of reading the Bible, to write one's name, and to tell the numbers on a bank-note, is an achievement of great value, compared with the absence of that ability. And one reason why so many remain without even this medium of learning, in this land of schools and Bibles, can be no other but the lack of an operating motive to learn, brought to bear upon the mind in early life, when the opportunity was enjoyed. Cheap postage furnishes that motive. All the educational systems in the world cannot be a substitute for it. The proverb says—"A child can lead a horse to the water, but ten men cannot make him drink." Neither can legislation compel the youthful mind to dip and drink at the fountain of knowledge. The expectation of writing letters to be sent by mail for two cents, will make millions of young eyes glisten with enthusiastic determination to master the mysteries of reading and penmanship. And the practice of writing thus encouraged, and of course commenced with the ability to shape a letter with a pen, will train, and stimulate, and discipline, and strengthen the minds of a rising generation to a pitch of intellectual advancement far beyond their predecessors.

And then the practice of writing will keep knowledge always bright, and the intellectual powers continually advancing. Vast multitudes of people never advance in the knowledge of letters beyond their attainments at school. Perhaps at that time they would indite a letter in tolerable English. But the cost of postage has stood in the way of frequent letter-writing; and, in fact, the man or woman of five-and-thirty finds it an irksome task to write a few lines of necessary information, and at sixty has lost the faculty altogether. Cheap postage would have made them good letter-writers in youth, and would have kept them continually improving in that faculty, even to old age.

Lord Bacon tells us that "Reading makes a full man, conversation a ready man, and writing an exact man." There is no more salutary discipline of the mind than the exercise of mastering its thoughts, and arranging them in order, so as to express them to its own satisfaction with a pen. Conceive of a whole community trained to this exercise, and continuing in it always, and you have the idea of a people more intellectual than ever lived. And cheap postage, will do it.

It is impossible to give in books, or magazines, or newspapers, that precision and particularity of information which is necessary for the practical application of the knowledge they disseminate. Individuals have their own questions to ask, and their own difficulties to remove. A single word of personal inquiry would often save much laborious study, preserve from embarrassing mistakes, and make knowledge practically available, in cases where now it comes to no fruit. In the prosecution of philosophical investigations, in historical research, in the construction of machinery, in the application of useful improvements, in looking up evidence for the support of just claims, every facility given to correspondence is of immense value.

By cheap postage the minutiæ of knowledge will be diffused among mankind, as they never can be by printing. And the collection of knowledge will be equally facilitated. The number of seekers and dispensers will be indefinitely increased. Innumerable researches will be set on foot. Truths, buried in the minds of obscure individuals, will be brought out. Facts that will soon be beyond the reach of human inquiry, will be gathered up and preserved. All the treasures of wisdom—even the golden sands will be collected and added to the common stock of useful knowledge. Who can tell how much of the advancement of science in Great Britain is to be traced to the influence of the 350,000,000 of letters annually written there. Cheap postage will do more for us than it has done for them, because it will act upon a more active and inventive people.

"Love at First Sight."

"Yes, I do believe there is such a thing as love at first sight," said a gray-haired sire some two years since, as he complacently gazed upon a delicate and youthful daughter who had just become the bride of a somewhat noted man in this city of rather doubtful character; "for there was no such thing as turning our Anna after she had once seen him." Yes, and after a superficial acquaintance of a few weeks, with the necessary quota of professions of ardent attachment, the reluctant consent of her doting parents was given, and the hand and heart of the unsophisticated maiden; nothing doubting that the fancy of her imagination, which she dignified with the name of "love at first sight," was sufficient to insure her happiness with a comparative stranger,—"for he had fallen in love with her, at first sight: *therefore* it would not fail."

Reader, I have never seen this couple, but a mutual friend, two years since, spoke to me of their recent union, prospects of happiness, &c., and quoted this remark of the father. Two weeks since a paragraph in the newspapers informed me that the Supreme Court had granted them a *divorce*.

If we could gather up the sighs, tears, and anguish of desolate hearts which this offshoot of the novelist's brain has caused, then might we hope to stay the fatal progress of a theory so baseless, and lead the youthful mind to see that anything short of affection based upon virtuous principles, is but an ideal fancy, and will perish with the using. But, alas! the romancer's pen is so prolific, and these erroneous sentiments are so thoroughly disseminated, that we can scarcely hope that the multitudinous causes will lovingly say in their results as in the present instance—results which might have been foreseen, or seasonably apprehended at the time, by an unprejudiced mind,—will cause our youthful readers to pause and consider before they allow this false sentiment to govern or lead them in their choice of a companion *for life*,—yes, remember it is *for life*,—for, should a "divorce" follow, as in this wise, yet the parties concerned will feel its effects *for life*.—*Advocate and Guardian*.

The death of a child is, to the mother's heart, like the dew on a plant from which a bud has perished. The plant lifts up its head in freshened greenness to the morning light; so the mother's soul gathers from the dark sorrow though which she has passed, a fresh brightening of the heavenly hopes.

"There's many an empty cradle,
There's many a vacant bed,
There's many a lonely bosom
Whose joy and light are fled;
For thick in yonder graveyard
The little hillocks lay,
And hundreds of sweet blossoms
Are gathered there to-day."

The patrician bride drives through the land with the proclamation of four horses, and white favors, asking the many-eyed world to stare at her blushes; while the plebeian maid goes at the dusk of the day, with unostentatious modesty, to her new-found home, at once installed as mistress and wife! Again we ask, which is the better taste—display or secrecy?—*Eliza Cook's Journal*.

A GREAT THOUGHT IN A GREAT HEAD.—"It is scarcely an exaggeration to say, that all other reforms together would fail to confer as great blessings upon the masses as that of weaning them from intoxicating drinks."—*Richard Cobden.*

PLANTING CHESTNUTS.—At a late farmers' meeting in New York, Mr. Rice, speaking of planting chestnut timber, remarked that he plowed up a tract of unproductive hill-side, several years ago, and planted it with the chestnut, in rows four feet apart every way. The sprouts coming up rather crooked and scrubby, he went over the field and cut them down close to the ground, which caused new sprouts to shoot up straight and vigorous. The trees were very thrifty, completely shading the ground, and grow more and more rapidly as the soil becomes strengthened by the annual deposit of leaves. So well satisfied is he with the experiment, that he is now placing other worthless lands in a similar course of improvement.

THE BUDS.—Do not pluck those beautiful and fragrant buds, but let them expand into the full-blown flower. And why not? They are very beautiful and very fragrant, and if left to expand their fragrance will soon depart, their fresh tints will be lost, and the chilly wind of evening will scatter their leaves, or the noon-day sun will them. God often plucks the buds in the midst of their beauty and fragrance, before they expand and perish. We miss them from the parent stem, but still remember them only in that exquisite freshness in which they were taken from our gaze.—*Presb.*

COUNSEL TO THE CHESS-PLAYER.—Idolize not chess. To hear some people talk, one might think there was "nothing else remarkable beneath the visiting moon." Chess is not a standard for measuring the abilities of your acquaintance, nor an epitome of all the sciences, nor a panacea for all human ills, nor a subject for daily toil and nightly meditation. It is simply a recreation, and only to be used and regarded as such. The less seifish you are in its pursuit, the clearer head, the more patience, the better temper you bring to the practice of it, the better will you illustrate the merits of chess as the most intellectual of games, and establish yourself as a philosopher even in sport.—*Quarterly Review.*

Benjamin Thompson, Count Rumford, was a lineal descendant of the fifth generation from James Thompson, one of the original settlers of Woburn, in 1641, and was born in that part of the town now called North Woburn, within a stone's throw of the new meeting-house, in a house which is still standing, owned and occupied by a cousin of the Count's, the aged Widow Jones, who was a daughter of his uncle, Mr. Hiram Thompson, and who shows the room in her house in which, according to family tradition, the birth of the Count occurred.

Reflection.

The Past—where is it? It has fled.
The Future? It may never come.
Our friends departed? With the dead.
Ourselves? Fast hastening to the tomb.
What are earth's joys? The dews of morn.
Its honors? Ocean's wreathing foam.
Where's peace? In trials meekly borne.
And joy? In heaven—the Christian's home.

ESTABLISHING NEWSPAPERS.—Major Noah says: "Men engaged in such desperate enterprises seem to think that editing and publishing come by nature; whereas they constitute a business, or rather two branches of a business, in which more tact, industry and watchfulness are necessary than in any other occupation or calling known among men."

By the statistics of bankruptcy, as collected under the uniform bankrupt law in 1841,

The number of applicants for relief under that law were	33,729
The number of creditors returned	1,049,603
The amount of debts stated,	440,934,615
The valuation of property surrendered	43,697,307

If this valuation were correct, nearly ten cents would have been paid on every dollar due; but what was the fact?

In the southern district of New York, one cent was paid, on an average, for each dollar due; in the northern district, 13 2-3 cents, being by far the largest dividend. In Connecticut, the average dividend was somewhat over half a cent on each dollar.

In Mississippi it was	6	cents to $1000
Maine,	¼	" 100
Michigan and Iowa,	1	" 100
Massachusetts,	4	" 100
New Jersey,	1	" 100
Tennessee,	4½	" 100
Maryland,	1	dollar to 100
Kentucky,	8	" 1000
Illinois,	1	" 1000
Pennsylvania, East Virginia, South Alabama, Washington, Nothing.		

—*Palmer's Almanac*, 1849.

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